The Plain mans Senſes
EXERCISED
TO
Diſcern both GOOD and EVIL:
OR,
A Diſcovery of the Errors, Hereſies, and Blaſphemies of theſe Times, and the Toleration of them, as they are collected and teſtified againſt by the Miniſters of *LONDON*,
In their Teſtim[illegible]e Truth of
JESU[illegible]IST.

By WILLIAM LYFORD, B. D. and late Miniſter of the Goſpel at *Sherbourn* in the Weſt of *England*.

2 COR. 11.13,14,15.
For ſuch are deceitfull workers, transforming themſelves into the Apoſtles of Chriſt, &c.

2 TIM. 1.8.
Be not aſhamed of the Teſtimony of our Lord, nor of me, &c.

GAL. 1.8.
Though we, or an Angel from heaven, preach any other Goſpel unto you, than that which we have preached, let him be accurſed.

LONDON,
Printed for *Richard Royſton* at the Angel in *Ivie*-lane, and *Edward Forreſt* Bookſeller in *Oxford*. 1655.

The Preface to the Christian Reader, both Ministers and People.

IF you that are *Ministers* I humbly crave three things:

1. Your Pardon for this my audacious undertaking; it is a work best befitting the Protestors themselves, or some other able Divine, who is a man of greater parts and learning, better versed in Controversies new and old, than I am, or pretend to be. In the Church there be two ranks of Teachers; some whose work it is *dolare lapides*; others, *ipsos artifices*; our people are like *rough stones* digged out of the Quarre; By the *hammer* of Gods *Word*, many of them, are by his Blessing upon our Labours, made *polished stones* for Gods *Temple*: But we our selves need polishing by the skill and learning of the others; for they *digg deep* to *search out hidden Knowledge*, they *hunt* and *catch* the *Venison*, which we so readily *dresse*, and dish out to our Hearers; Let them have the honour of their Gifts and Labours. It is the work of an Age to breed a sound learned man, and none but *dunghill*-spirits will undervalue such *precious Jewels*.

Secondly, If any take himself causelesly charged with Error, I beseech him not to impute that unto me; for I neither choose my Adversary, nor my Argument, but take up both as drawn up by the testimony

of faithfull Miniſters: And although it be no faire dealing to take up an ill report of another, and it is never my manner to take upon truſt what I believe, or propoſe to others to be believed; yet thus far I hope I may be excuſed, becauſe every one's Error, which I tax by name, or by ſome characterizing circumſtance, I do it upon my owne certain knowledge, that it is their opinion by the teſtimony of their own writings: As for the reſt, I name none, I aſperſe none, I charge none; onely this I do, known vulgar Errors I endeavour to confute; And this I may do, without asking who is the Father, and without wronging the unknown Author of them.

Thirdly, Seeing it hath pleaſed God, when I came to the end of the 11. Chapter, to put a period to my Studies by the great encreaſe of my Diſeaſe upon me, and ſhortly after to my Life it ſelf; my humble requeſt unto ſome of my Brethren of the Clergy, is, that if it be not too mean a condeſcention, they will be pleaſed to go on where I have left, and ſo to finiſh the work, unleſſe they judge it fitter to draw all anew with their own more learned penſill. The Work is likely to be profitable to the People of this Nation, eſpecially in ſuch a time as this.

You that are the *People*, I crave leave, firſt, to admoniſh, ſecondly, to exhort.

Iude v. 19. 2 Iohn v. 9, 10. Rom. 16. 17.

Firſt, Let no man beguile you with faire words, under the gilded notion of *Saints*: Accept no mans face againſt the leaſt truth of *Jeſus*. If any come unto you in *great humilty*, and *ſhews of love*, in *ſheeps cloathing*, and bring *new* and *ſtrange Doctrines*; if he go about to cauſe *Diviſions*; if he be one that forſakes *Ordinances*, vilifies *Miniſters*, and the old way of holy walking

walking with God; you are bound in conſcience *not to receive him into your houſes*, but to avoid him; you ſin if you do not.

Againſt ſuch corruptours of pure Doctrine, *Ignatius Martyr* in his Epiſtle *ad Trallianos*, p. 68. doth moſt gravely warn all Chriſtians in theſe words.

> *Sunt quidam vaniloqui, & mentis ſeductores, non Chriſtiani, ſed Chriſtum mercantes, & caupo-nantes verbum Evangelii, qui venenum Erroris commiſcentes dulci blandimento, ſicut ænomeli, ut qui biberit illius potus guſtabilem ſenſum, dulcedine captus, inobſervanter morti addicatur.*
>
> There are certain vain Talkers and Seducers, not Chriſtians, but ſuch as make Merchandize of Chriſt and his Goſpel, who mingle the poyſon of their Errours with ſweet and pleaſing words, as Vintners that mingle Honey with their Wine, ſo that he which drinketh of that pleaſant Cup, being delighted with the Taſte, is unawares mortally poyſoned. Thus that holy Martyr who lived in St. *John*'s time.

It is an unworthy temporizing, and a ſoul deſtroying flattering ſpeech of one that ſaith, "Hereſie in a "good man is no ſin, and Hereſie, though the matter "be never ſo groſſe, if it be not affected, if there be no "deſign of the will in it, is no ſin. But you Beloved, remember what the Scripture ſaith of Hereſie; *There ſhall be falſe teachers among you, which ſhall privily bring in damnable Hereſies*; Hereſies be damnable, though privily and unawares brought in: Another Apoſtle tells you, that *it is a fearfull judgement to believe a lie*; and Hereſie is a lie; And if it be ſo damnable, not to believe neceſſary Truths, what is it to

2 Pet. 2. 1.

2 Theſ. 2. 11, 12.

hold that which is moſt oppoſite to Truth, groſſe Hereſies? Laſtly, obſerve what a third Apoſtle ſaith, 2 Ep. *Iohn* v. 9, 10. *Whoſoever tranſgreſſeth and abideth not in the doctrine of Chriſt, hath not God; he that continueth in the doctrine of Chriſt, hath both the Father and the Son.* The teſtimony of three Apoſtles I hope will ſtabliſh you hearts againſt the gloſſing and power of all Seducers, and not ſuffer you to think or ſpeak favourably of the leaſt Corruptions of Chriſts bleſſed Goſpel; it is matter of *jealouſie* to him. Read 2 *Cor.* 11. 2, 3.

Secondly, I exhort, that you carefully obſerve the method and ſcope of this Book, which is to lay before you certain *diſtinctions* upon the moſt materiall, yet perverted points of Religion in theſe daies, that ſo the *Chaff* being ſorted from the *Wheat*, you may ſee in which ſide of the diſtinction the *Truth* lies, and in which the *Fallacie*. All things are ſet down as perſpicuouſly as the nature of the matter will permit; yet ſome things you muſt read over twice or thrice, elſe you will not *diſcern* of things that *differ*. It is chiefly intended for your Edification and Confirmation. The God of Truth guide you into all ſaving Truths. *Amen.*

The End of *William Lyford*, a Sinner, juſtified in the Blood of *Chriſt*, and ſanctified by his Word and Spirit, who reſteth *in hope of Eternall life, which God, that cannot lie, hath promiſed before the world began*, Tit. 1. 2.

Some MEMORIALLS *of this godly, able, profitable Miniſter of Chriſt,* William Lyford, *being the whole of what was delivered concerning him after his Funerall Sermon,* by W. H. D. D.

Together with

Two remarkable clauſes taken out of his laſt Will *and* Teſtament.

AND it was the ſame ſtaffe of comfort, namely, *The looking for the appearing of the great God, and our Saviour Jeſus Chriſt,* which did uphold our dear deceaſed friend and Brother, whoſe Funerall we are now to ſolemnize, in the long time of his ſickneſſe; and in what ever former trialls, the Lord was pleaſed to exerciſe him with: He ſtill had an eye to *that bleſſed hope,* which he did ſo firmly believe, was laid up for him. They be materiall pithy expreſſions of his own, to this purpoſe, which I think fit to acquaint you with, out of two or three of the laſt Chriſtian Letters I received from him. In one of them he doth thus expreſſe himſelf: *However it ſhall pleaſe God to diſpoſe of my health, I reſt comfortably aſſured of his everlaſting love to me in his Son Chriſt Jeſus; who loved me, and gave himſelf for me.* In another thus, *In the uſe of the means I doe wait, what the Lord will doe with me; I know it ſhall be well with me at the laſt, having ſo many pledges of his everlaſting love to ſupport me.* In a third he hath theſe words, *My waſting continues, and my ſtomach alſo faileth me, but my God faileth me not: in him I have refreſhings, in the conſideration and experience of the great things, he hath done for me here, and in the contemplation of farre greater things, yet prepared for me.* Some few daies before his diſſolution, being deſired to give ſome, that viſited him, a little taſt of his preſent

preſent hopes, together with the grounds of them, for their comfort and inſtruction. He cheerfully anſwered, *I will let you know, how it is with me, and upon what ground I ſtand.* Then ſtretching forth his hand, he ſpake to this effect, *Here is the grave, the wrath of God, and devouring flames, the juſt puniſhment of ſin, on the one ſide; and here am I, a poor ſinfull ſoul, on the other; but this is my comfort, the Covenant of Grace, which is eſtabliſhed upon ſo many ſure promiſes, hath ſalved all: There is an Act of Oblivion paſſed in Heaven: I will forgive their iniquities, and their ſinnes will I remember no more, ſaith God. This is the bleſſed priviledge of all within the Covenant, among whom I am one. For, I finde the Spirit, which is promiſed, beſtowed on me, in the bleſſed effects of it upon my ſoul, the pawns of Gods eternall love; by it, I know my intereſt in Chriſt, who is the foundation of the Covenant, and therefore my ſinnes being laid on him, ſhall never be charged on me.* When the time of his diſſolution approached, He called for his neareſt relations, his Wife and Children; *He commended them to God, the living God, the everlaſting Father, with bleſſings and prayers, that they may have their part and intereſt in the everlaſting Covenant, laying a charge upon them all, that they ſhould continue ſtill to give themſelves to reading the Scriptures.* When the earthly houſe of his tabernacle was even upon the point to be diſſolved, with much adoe he uttered theſe words, *My diſſolution is more comfortable to me, than was my marriage-day. Now thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt. Therefore my beloved Brethren be ye ſtedfaſt, unmoveable, alwaies abounding in the work of the Lord, foraſmuch as you know that your labour is not in vain in the Lord.*

1 Cor. 15. 57, 58.

Though it was the deſire of our deceaſed Brother, that I ſhould not make any ſolemn narration of his demeanour here among you, yet I cannot but ſpeak ſomething of him, that we may glorifie God in him, and for him; and to ſtirre up my ſelf, and you, to an imitation of thoſe graces of God, which were ſo eminent in him. We are to take ſpecial notice of it, that by the ſtrength of Gods grace he remained ſtedfaſt and unmoveable in the Articles of our holy Religion in theſe declining times. Being asked upon a time, *why he*

continued

continued ſo reſolved in his way, when as ſo many did in divers things alter their opinions? His anſwer was this, *Becauſe he did ground himſelf upon the Word of God, which is not altered.* He was not a *reed* ſhaken with the winde, but a *pillar* in the houſe of God. He could profeſſe it with holy *Job*, according to his degree and meaſure, *But he knoweth the way that I take, when he hath tried me, I ſhall come forth as gold; my foot hath held his ſteps, his way have I kept, and not declined, neither have I gone back from the commandment of his lips. I have eſteemed the words of his mouth, more than my neceſſary food.* Job 23.10,11, 12.

He could profeſſe it with the Pſalmiſt, [a] *I have ſtuck unto thy teſtimonies, and thy* [b] *teſtimonies have I taken as an heritage for ever; for they are the rejoycing of my heart.* With thoſe ſincere converts, *He continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and breaking of bread, and prayers*: in breaking of bread, when as we have ſo many half-Miniſters of late, who doe only preach the Word without adminiſtring the ſeals, the Sacraments which are annexed to it. He had a ſingular dexterity in Catechizing, in opening the grounds of our holy Religion, in a perſpicuous clear manner, to the capacity of the meaneſt. He did feed *Chriſts lambs*, as well as his *ſheep*. He took great delight in it, he would often ſay, That *if he had done any good here among you, it was by catechizing.* Where let me in a word commend this neceſſary part, though ſo generally neglected of our Miniſteriall function, to his Fellow-labourers, who have ſo lovingly aſſiſted him for ſo long time together; that they would effectually ſet themſelves to it, that ſo they may by Gods bleſſing reap the like benefit and comfort that he did. How cheerfull was he in his going out, and coming in among you, in publick, and in private? How was his *heart lifted up in the waies of the Lord?* He did *ſerve the Lord with his ſpirit, in the Goſpel of his Son*; he was a *workman that need not be aſhamed*; he preached in *demonſtration of the ſpirit, and in power*; He was able to *convince gain-ſayers*. In his Sermon, which he was importuned to print at *Oxford*, after he had preached it there, how does he wooe thoſe that are off from family-exerciſes, to *remember* from whence they are *fallen*, and to doe their *firſt works*? His

a Pſal. 119. 31.
b Ver. 111.
Acts 2.42.

words are to this effect, When you were wont to pray with your Families, to repeat Sermons, to instruct and catechize your Children and Servants, was not that your best time? and it is great pity they did not listen to the voice of this *charmer*, who did *charm so wisely*. He went over the whole body of Divinity among you. He acquainted you with the whole counsel of God. He spent himself for you. God grant your profiting may prove in some sort answerable to his endevours. He was constant in the duty of prayer and supplication, with thanksgiving; 'twas a branch of his daily devotions, That God would be pleased to assist him mightily in his last conflict; and he did, as he told some of his friends that were about him *, reap the benefit of it. He was so farre from being affrighted at the approach of death, that he lifted up his hand, and his eyes, and with a serene cheerfull countenance yeelded up his soule into the hands of his faithfull Creator, and Redeemer. He was daily mindfull of you, the people of this place, which he had the cure of, in his prayers. Not long before his departure he lifted up his heart to God, for a good successour for you, as *Moses*, the servant of the Lord did, when he was to be gathered to his Fathers, *Let the Lord the God of the spirits of all flesh, set a man over the congregation, which may go out and in before them; that the congregation of the Lord be not as sheep which have no shepheard.* The Lord make good that gracious promise to you, *And I will give you Pastours according to mine own heart, which shall feed you with knowledge and understanding.* Onely acknowledge your iniquity as the Prophet exhorts, *That you have transgressed against the Lord your God, and that you have not obeyed his voice,* which so oft sounded forth unto you in his Ministery. Now suffer I beseech you one word more of exhortation, and it is that of the Apostle, *And we desire, that every one of you doe shew the same diligence, to the full assurance of hope unto the end. That ye be not slothfull, but followers of them, who through faith and patience inherit the promises.* O that this may be the issue of our thoughts and meditations, as touching our deceased Brother, and Fellow-labourer, and your faithfull Minister, of our coming to the house of mourning,

* Blessed be God.

Num. 27. 16.

Ier. 3. 15.

Ver. 13.

Heb. 6. 11, 12.

of

of our accompanying the herſe, of our ſolemn aſſembling our ſelves together in this place, that we may be excited by occaſion hereof, and ſo effectually wrought upon, that we may tread in his ſteps. *Non eſt amicorum proſequi defunctos ignavo queſtu, ſed, quæ voluerint, meminiſſe, quæ mandaverint, exequi.* It is not ſufficient for friends, that they doe bewail and mourn over thoſe that are departed from them after a dull fruitleſſe manner, but it is by all means required that they follow the counſell and good advice they gave them, that they imitate the good example they left behinde them. Let us think with our ſelves, that we doe hear our deceaſed Brother, and your Paſtour, ſpeaking thus unto us, as the Apoſtle did to his Philippians, *Finally brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good repo·t: if there be any vertue, and if there be any praiſe, think on theſe things. Thoſe things, which ye have both learned, and received, and heard, and ſeen in me, doe,* And then we ſhall be in a capacity to expect the bleſſing there promiſed, *and the God of peace ſhall be with you.* Phil. 4. 8, 9.

The firſt clauſe,

I Give and bequeath unto the Preſident and Fellows of *Magdalen* Colledge in *Oxford*, for the time being, and their ſucceſſors for ever, the ſumme of One hundred and twenty pounds, to be paid unto them by my Executrix, within ſeven years, next after my deceaſe; and by them, or my Executrix, and Over-ſeers, to be laid out, to raiſe an Exhibition for, and towards the maintenance of a godly poor Schollar of that Colledge, in manner and form as is here expreſſed, that is to ſay, My Will is, that the Schollar, to be choſen from time to time to partake of this yearly Exhibition, ſhall be nominated, and choſen by the votes of the Preſident, the ſenior Dean of Arts, and the Moderator of that form, whether Logick, or Philoſophy, wherein the ſaid young Schollar, ſhall be a diſputant, or by any two of them. And my earneſt deſire, and will is, that the

Schollar, to be nominated from time to time, to partake of this ſmall encouragement of ſtudiouſneſſe and piety, be ſuch a one, and ſo qualified, as doth give the beſt evidences for the preſent of his ſobriety, ingenuity, ſtudiouſneſſe, and proficiency, and for the future the beſt hopes, of being a godly, able, and profitable Miniſter of the Goſpel, in the Church of Chriſt. It being dedicated unto God, by way of thankfulneſs, for his mercy to me, in that Colledge, and in *way of reſtitution, for a ſumme of money, which according to the corrupt cuſtome of thoſe daies, I did receive for the reſignation of my Fellowſhip in that Colledge.*

The ſecond clauſe,

And now I commend my ſelf and them all: 1. his dear Wife and Children, unto Gods grace and mercy, giving thanks unto him from my ſoul, for revealing his Son Jeſus Chriſt in me, and to me, and for juſtifying me, and his whole Church, freely by his grace, through the redemption which is in Chriſt Jeſus, and for honouring me to be a Miniſter of the Goſpel. And I doe humbly beſeech the God of all grace and mercy to continue and preſerve the power and purity of his Goſpel in this Land, together with a faithfull and learned Miniſtery to diſpenſe the ſame. Alſo my humble prayer to the God of all grace is, that he will be pleaſed out of the riches of his grace and goodneſſe to guide and preſerve all my poor children, and all his people into all ſaving truths.

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HEB. 5. 13, 14.

For every one that uſeth Milke, is unskilfull in the word of Righteouſneſſe, for he is a Babe.

But ſtrong meat belongeth to them that are of full Age, even thoſe, who by reaſon of uſe, have their ſenſes exerciſed to diſcerne both good and evill.

THE Apoſtle from *verſe* 11. of *Chap.* 5. to *ver.* 13. of *Chapter* 6. makes a digreſſion, wherein he ſharply reproves the *Hebrews*, for their non-proficiency in the Doctrine of Chriſt, that ſo he might provoke them to a greater heedfulneſſe and attention unto thoſe deep points, which he is about to ſpeak of afterwards. The ſcope of our Miniſtery is, firſt to beget Children unto God, and then to build them up in the Faith. At firſt men are but Children in underſtanding, and they muſt be fed with Milke, that is, with the firſt principles of Religion, Doctrines eaſie to be underſtood: But as it is a thing abhorring to Nature, to be Children ſtill, we deſire to out-grow our childiſh nature and underſtanding, to become grown men: ſo in Religion it is a great deformity, and a ſigne of groſſe negligence, ſtill to ſtick in the *A. B. C.* as it were of the Doctrine of Chriſt, we muſt be men in underſtanding, *perfectly rooted and ſtabliſht in the Faith, as we have been taught*, that is, according to the time and meanes vouchſafed unto us; not like Children, *toſſed to and fro, with every*

The Introduction.

Col. 2. 7.

Eph. 4. 14.

Phil. 1. 9, 10. *every winde of Doctrine.* But, *our love must abound more and more in knowledge, and in all judgement*, that we may be able to try and approve things that differ, and so be sincere, and without offence, that our hearts may be comforted; being knit together in love unto all riches of the full assurance of understanding, to the acknowledgment of the mysterie of God, and of the Father, and of Christ, that no man be able Col. 2. 4, 8. to beguile us with *enticing words*, nor *spoile us through Philosophy and vaine deceits*, by the cunning craftinesse of men, that *lye in wait to deceive.* Herein their great negligence is taxed, and they provoked to a more full and large measure of instruction in the Mysteries of the Gospell, that they may be able by diligent hearing, reading, and studying on the Word, to discerne both good and evill, what is sound, what unsound, to choose the Good, and refuse the Evill. That is the scope.

Text opened. Now for the meaning of the words, first the *Persons*, by *Babes*, he understandeth weak and unskilfull professours; and by men of *full age*, he meaneth Christians grown up to sound understanding in the Mysteries of God. Secondly, their *Food*, by *Milke* he understands the plainest and easiest principles of Religion; by *strong meat*, the more profound and difficult points of the Christian Faith, such as is the Analogy between the Priesthood of *Melchizedech*, and of *Christ*, of which he was about to speak, *Chapter* 5. 11. *of whom he had many things to say, and hard to be uttered, because they were dull of hearing.* Thirdly, their *Praise* and *Dispraise*; of the weak, he saith, *that they are unskilfull or unexperienced in the word of Righteousnesse*, that is, in the Doctrine of the Gospell; The maine subject whereof is, the true and onely righteousnesse of Faith (that is) of Christ imputed unto us, by the grace of God, and the righteousnesse of Sanctification, which is wrought in us by the Spirit of Christ: This was the fault of the weak Christian.—Of the strong Christians he sayes, that they are able to deale in higher points, able to apprehend and digest them in their spirituall judgement. As solid and hard meats are not proper food for Children, but for men of full age and strength to feed on: so high and profound

Doctrine

Doctrine is not fitting for Novices, but for Chriſtians of ripe age.—Theſe he calls perfect, or of full age, not abſolutely, (for the beſt do ſee but through a Glaſſe darkly) but comparatively in reſpect of the weak, whom he likeneth unto Babes. Fourthly, the meanes of ripeneſſe. Theſe Perfect ones, by reaſon of long uſe and practice have their ſenſes exerciſed, as in a School or Univerſity, Scholars have their wits ſharpned and exerciſed by frequent diſputations: By meanes whereof they grow expert, and able to diſcerne Fallacies in matters of Logick; ſo are theſe Chriſtians in matters of Religion able to diſcerne, what is ſound, what ſophiſticall and unſound, able to ſever the Chaff from the Wheat, Truth from Error: he that is thus exerciſed hath a diſtinguiſhing faculty. As the Taſte diſcernes of Meats, and the Eye of Colours, and the Eare of ſounds; ſo can this mans underſtanding ſpiritually diſcerne between Colour and Colour, between Taſte and Taſte, between Light and Darkneſſe, between Sour and Sweet, between Food and Poiſon, between Good and Evill: Even as Artiſts in any faculty can quickly eſpy, when their worke is well or ill done: And this is the commendation of the ſtrong. Babes are not to be diſpraiſed ſimply, becauſe Babes, becauſe they were Children, but becauſe they were Babes and Children in underſtanding, when they might and ought to have been men capable of higher inſtructions.

γεγυμνασμένα.

From the words thus opened, I obſerve four Doctrines, not intending to proſecute them at large, but to touch upon them by way of introduction, to the principall matter intended. 4. Doctrines.

Amongſt them that be true profeſſors of the Goſpel, there be degrees of knowledge in Chriſtianity, ſome are weak, like Babes, ſome are ſtrong, like men grown to ripe age, yet all the Children of God, *Rom.* 14.1. *Him that is weak in the Faith receive*, 1 Cor. 3.1. *And I brethren, could not ſpeak unto you, as unto ſpirituall, but as unto Carnall*, (that is) leſſe ſpirituall, *even as unto Babes in Chriſt.* 1. *Doct.*

We that are ſtrong, ought to bear the infirmities of the weak, Rom. 15.1. *and not to pleaſe our ſelves.* In our Congregations, *The Uſe.*

all be not of one Capacity, *all Gods houſehold muſt be fed*: we muſt not diſdaine the matter preacht, becauſe it is familiar and plaine to us, Children muſt have their food.

2. *Doct:* The bleſſed word of God is the food of Souls, both for the weak, and for the ſtrong; there is Milke for Babes, and ſtrong Meat for them of full age, and both of them are nouriſhed by it in their ſpirituall life, unto life eternall; But whether it be Milk or ſtrong Meat, eaſie or more profound Doctrine, it is ſtill food.

Reaſons. Firſt, Chriſt himſelfe is the Bread that came down from Heaven, *Joh.*6.33,48.

Secondly, The Word of God is Bread of Life, Wheat, Wine, Milke, *&c.*

John 21. 15. Thirdly, Miniſters are Stewards to give every one his portion of Meat, and Sheepherds to feed the Sheep and Lambs of Chriſt.

1. *Uſe.* Then Miniſters muſt prepare Doctrines, which may be wholſome as food, it muſt have ſome nouriſhing quality in it, ever remember that, 2 *Cor.* 4. 2. *not handling the Word of God deceitfully, but by manifeſtation of the Truth, commending our ſelves to every mans Conſcience in the ſight of God.* Food firſt, to refreſh the weary; Secondly, to ſtrengthen the weak; Thirdly, to make the healthy grow and increaſe.

2. *Uſe.* People muſt receive the word as Food. — Here is a three-
1 Pet. 2.1. fold direction, firſt, for Preparation; *Lay aſide all malice and guile*, *James* 1. 21. get a ſound and pure appetite of *pure Milke*, for pure ends, *to grow thereby.* The ſecond is, for Reception, as an *engraſted word*, as Food digeſted and turned into our ſubſtance. Not as the Vintner that taſts of many Veſſels, but lets none downe. The third is for Retention, and Practice, chew the cud, walk in the ſtrength of it, &c.

3. *Doct:* *It is a fault to be Children in knowledge ſtill, we muſt endeavour to conceive ſpirituall things aright, to diſcerne things that differ. Good from Evill, Truth from Errour.*

Reaſon. Truth and Errour doe lye near together many times, and look alike: It is *needfull* therefore that we have a ſpirit of diſcerning. Firſt, ſome Chriſtians be *weake in Graces*, and

and have but little ſtrength over their Corruptions and Temptations: they muſt labour for *ſtrengthning grace.* Eph 3. 16. Secondly, ſome are *weak in knowledge*, as in my Text. Theſe know firſt but few things; ſecondly, low things; thirdly, and all but weakly and ungroundedly, which diſcovers it ſelfe. Firſt, becauſe like children, they be fickle, delighted with new things. Secondly, eaſily cheated out of ſound principles, and godly wayes. Thirdly, becauſe confuſed, confounding things, which ſhould be divided, &c.

The meanes to out-grow childiſhneſſe in knowledge, is to have our wits and ſenſes exerciſed in Scripture-Doctrines, and Scripture-diſtinctions; for by reaſon of uſe and exerciſe, we attain that ability and dexterity, to diſcern things that differ. Thus you ſee that unto Diligence in hearing, Chriſtians muſt adde Prudence in diſcerning. The end of Scripture is to make us wiſe to ſalvation, wiſe to diſcerne the voice of the Tempter from Gods voice, to know a falſe Prophet, though he come in Sheeps cloathing. It is a ſhame for a Carpenter, or Goldſmith, or Mathematician, not to know the uſe of the Inſtruments of their Profeſſion, as of the Squire and Rule of the Touchſtone, *&c.* Now Religion is every mans Profeſſion and Trade, and it concernes all its Profeſſours to be acquainted with the Doctrine and intents thereof: And how to help you to attaine this end and skill, I know no readier way than to lead you by the hand through the Miſt and Labyrinth of ſome the moſt notorious generall and pernitious errours wherewith this Age is bewitched, like thoſe men that were ſmitten with blindneſſe, and led into *Samaria* inſtead of *Dothan*, who are in the midſt of dangers, 2 Kings 6. 19. and know it not. And becauſe I deſire to avoid all ſuſpition of feigning and loading men with Errors, whereof they are not guilty: I ſhall take them up as they are laid down by the *London* Miniſters, in their Teſtimonie to the Truth of Jeſus Chriſt, againſt the Errours, Hereſies, and Blaſphemies of theſe Times. Lond. Teſt. Anno 1647. 4. *Doct:*

Chap. I.

Errors againſt the Divine Authority of the Holy Scriptures.

THe firſt and moſt dangerous Error is of them that deny or overthrow the Divine Authority of Scriptures, making the Word of God of none effect: There is nothing more contrary to the corrupt Nature of Man, than the Scriptures; Nothing more contrary to the Kingdome of Satan, than the Scriptures; And therefore leſt his Impoſtures and Deceits ſhould be diſcovered by the light of the Word, he ſets himſelfe by all meanes to overthrow the Scriptures, to enervate and weaken their Authority, and the high eſteem we ought to have of them. Satan hath many Arts and Devices to undermine and deſtroy the Church of Chriſt: Firſt, Sometimes by open Perſecution, as in the firſt three hundred yeares after Chriſt; Secondly, by falſe Apoſtles, and falſe Brethren, which ariſe and ſpeak perverſe things, bring in damnable hereſies, denying the Lord that bought them, and the very God-head of Chriſt and his ſatisfaction, ſuch were the *Arrians*, and thoſe ſwarms of Heretiques, which were hatcht by the warmth of peace and favour beſtowed on the Church in the Age next following, and the Socinians of this Age. *Rev.* 8. 10 11. we read of a *great Starre*, burning like a Lampe that fell from Heaven; the name of the Starre is *Wormwood*, it made the waters bitter, and many dyed of the waters, becauſe they were bitter.—When the burning Stars of the Church fall from Heaven, their pernicious Doctrines are like Wormwood, which kill them that drinke thereof. Thirdly, ſometimes by ſetting and fomenting diviſions among Chriſtians, Preacher againſt Preacher, Church againſt Church, well knowing, that a houſe divided againſt it ſelfe cannot ſtand. Fourthly, But all this might be to little

Gal. 2. 4. 2 Cor. 11. Act. 20.

pur-

purpoſe, ſo long as we have a *ſure word of Propheſie*, a ſure rule to have recourſe unto, upon all occaſions, as unto a *light* that ſhines in the darkeſt times, as unto living ſpeaking Oracles, holding forth unto us the minde of God, whereby Truth is manifeſted, and counterfeit Doctrines diſcovered.

I ſhall not trouble you with the *Popiſh* controverſies concerning the Scripture, but apply my ſelfe to the Errors of the preſent Age.

The Sectarian Errors in particular, concerning the Scriptures are three, in theſe expreſſe words of the *London* Teſtimony. *Firſt, That the Scripture, whether true Manuſcript or no, whether* Hebrew, Greek, *or* Engliſh, *is but humane, ſo not able to diſcover a divine God.* Three Errors touching Scriptures. *Lond. Teſt. pag. 5.*

The Second is, *that it is no ſoundation of Chriſtian Religion, to believe that the* Engliſh *Scriptures* (*or that Book, or rather volume of Bookes called* the Bible, *tranſlated out of the Originall* Hebrew *and* Greek *Copies into the* Engliſh *Tongue*) *are the word of God.*

The Third is, *that queſtionleſſe no Writing whatſoever, whether Tranſlations or Originalls, are the foundation of Chriſtian Religion.*

For diſcovery and Confutation of which curſed Errors, I choſe for my Text, the words of Chriſt; *Search the Scriptures*, &c. The great Queſtion of all Religion was here in debate between *Chriſt* and the *Jewes*, touching the Perſon, Calling, and Doctrine of *Chriſt*, whether they were of God, yea or no, the *Jewes* denyed it, *Chriſt* proves it by four Teſtimonies. Firſt, of his Father, ver. 32. *I beare not witneſſe of my ſelfe, there is another that beareth witneſſe of me, and I know that his witneſſe is true*; the Father bare witneſſe to Chriſt at his Baptiſme, by that voice from Heaven in the Audience of all the people, ſaying, *This is my beloved Son, in whom I am well pleaſed*, as Chriſt applyes it, *ver.* 37. of this *Chapter*. And at his Transfiguration; *Mat.* 17. 25. which Teſtimony Saint *Peter* highly magnifies, ſaying, that he *received from God the Father, Honour and Glory, when there came ſuch a voice to him from that excellent Glory, This is my beloved Son, in whom I am well pleaſed.*

John 5. 39.

Mat. 3. 17.

2 Pet. 1. 17.

The

The ſecond Teſtimony is, that of *John* the *Baptiſt*, who was ſent from God, and acknowledged by the Jewes, *ver.* 33. *You ſent unto* John, *and he bare witneſſe unto the Truth*, But ſayes Chriſt, *I receive not Teſtimony from Man*, (that is) I doe not reſt nor ſtand ſo much upon *John's* Teſtimony, onely I make uſe of it, as a man approved by your ſelves, that you might believe, *ver.* 34. for if ye believe *John*, you will believe in me.

The third Teſtimony is by his workes, *ver.* 36. *But I have greater witneſſe than that of* John, *for the workes, which the Father hath given me to finiſh, bear witneſſe of me, that the Father ſent me; but ye receive not my Fathers Teſtimony concerning me, becauſe his word is not in you*, you doe not know your owne Scriptures, *ver.* 38.

The fourth Teſtimony is by the Scriptures, even the writings of *Moſes* and the *Prophets*; by them Chriſt offers to be tryed and judged, *ver.* 39.

Search the Scriptures, as if he ſhould ſay, If thoſe Scriptures which your ſelves acknowledge to be of God, (and doe daily read) if they doe not teſtifie of me, then reject me for a Counterfeit; but if they doe, then take heed that ye refuſe me not. Chriſt doth appeale to their owne judgements, you think (and you think aright) that Salvation is to be found in the Scriptures, if you ſearch them as you ought, with an intent to finde the *Meſſiah*, the Time, Perſon, Office, Doctrine and deſcription of the *Meſſiah*, you will finde that they teſtifie of me, *for they are they, which teſtifie of me*, *ver.* 39.

1. *Doct:* The words clearly hold forth theſe four Truths, oppoſite to the forecited errours. That the Scripture is of Divine Authority, the Supreme and laſt judge determining in all things (which God hath ordained to Salvation) what is good, and what is evill, what is ſound, and what unſound, what is of God and to be believed, and what not; And into it our Faith doth finally reſolve and reſt it ſelfe, as being of Divine Authority, from whence, there is no appeale. Therefore in this debate touching the Perſon, Office, and Doctrine of the *Meſſiah*, Chriſt appeales to Scriptures, to be tryed by them,

them, they muſt juſtifie and condemne all mens opinions and actions.

The Scriptures of the Old Teſtament are ſtill of Divine Authority to the Churches of Chriſt under the Goſpell, to try, judge and determine, in matters of Faith and Duty, ſo that any Doctrine, Opinion, as alſo any Morall action by them Juſtified or Condemned, are to be accounted, Juſtified and Condemned by God himſelfe; (the inference is clear, for at that time, there was no other part of Gods will committed to writing, but that of the Old Teſtament. 2. *Doct:*

To believe the Scriptures (which we are to ſearch) whether in the Originalls, or in the Engliſh Tranſlation, to be the word of God, and to containe in them the minde and will of God concerning mans Salvation, is a neceſſary foundation of Chriſtian Religion, elſe to what end did Chriſt bid the Jewes *Search the Scriptures*, if the beliefe of what we ſearch be not the foundation of our Religion? Therefore the proper end of that ſearch is to beget Faith and Religion in thoſe Jewes, with whom he had to deale; And for Engliſh men to believe the Engliſh Scriptures to be Gods Word, is as neceſſary a foundation of our Religion, as it is for the Jewes to believe the ſame word in the Hebrew Text to be of God. 3. *Doct:*

The written word of God both in the Originalls, and true Tranſlations of them, are the foundation of eternall life, and of all things, that lead to it (for in them ye thinke to have eternall life) and ſo ye have indeed, becauſe they preach Chriſt, *&c.* 4. *Doct:*

I begin with the firſt Doctrine (namely) that the Scripture is of Divine Authority, the laſt and Supream judge in matters of Faith and Duty. This is proved by the judgement and practice of our Saviour, in deciding matters of Controverſie in Religion by Scripture: Thus in that differene between the *Phariſees* and *Sadduces* about the Reſurrection, and determines the Controverſie by Scripture, *Mat.* 22. 29. *Ye doe erre, not knowing the Scriptures*, (as if he ſaid) ſee what the Scripture ſpeakes of that point, and accordingly *Proofes.*

the queſtion was judged on the *Phariſees* ſide (namely) that there was a Reſurrection; Againe, when that Lawyer propoſed a queſtion about Salvation, Chriſt ſends him to the Scriptures to be reſolved, *How readeſt thou?* what is written? Thus in doubtfull times, when different opinions and wayes were countenanced, the people are directed by *Iſa.* 80. 20. to reſort *to the Law, and to the Teſtimonies*; the writings of *Moſes* and the *Prophets* are called *the Teſtimonies*, becauſe they teſtifie Gods minde to Man, and therefore unto it we appeale for determination of every matter. And Saint *Peter* writing to all that had obtanied the like *pretious Faith* with the Apoſtles, doth commend the Scriptures as the higheſt and ſureſt foundation of Faith, *We have a more ſure word of Prophecy, to which ye doe well, that ye take heed, as unto a light*: ye doe ill, ſaith the Sectary, becauſe it is a living upon the Letter, and a way beneath for infant-Chriſtians to walke by, it is but humane; Saint *Peter* ſaith ye doe well, and which of theſe two ſhall we believe? them that ſay ye doe ill, or Saint *Peter* that ſayes, ye doe well? But to obſerve *Peters* reaſon, ye doe well to take heed to Scriptures, becauſe it is not humane, *it came not by the will of Man, but holy men of God ſpeak as they were moved by the Holy Ghoſt*, *ver.* 21.

Luke 10. 26.

2 Pet. 1. 19.

Reaſon. Becauſe the Scripture hath in it all the Properties of a Supreme Judge. Look what the Law is in the Common-wealth, the ſame is the Scripture in the Church: As the Law hath ſupreme Authority to judge and determine between Man and Man in all cauſes civil, ſo hath the Scripture in the Church for matters of Faith and Salvation: And as in matters of Controverſie, between Man and Man, we ſay, Let the Law try it, and there we reſt; ſo is the Scripture for matters of Salvation: none is higher than God, whoſe voice and Law it is, and therefore it is Supreme.

Three properties of a Supreme Judge. Now the Properties of a Supreme Judge or Ruler are eſpecially three; Firſt, *Infallibility*, and fulneſſe of knowledge, whereby we are aſſured that his verdict is true; for if a Judge be weak in knowledge, if he doth not clearly underſtand the matter, whereof he is to judge; if he himſelfe may be deceived,

ceived, then he cannot be a competent Judge, he cannot be Supreme, it is fit there ſhould be an appeale from him. But now the Scripture delivers the infallible Truths of God, God is not deceived, neither doth he deceive any man. And it delivers all Truths that are ſufficient and needfull for Salvation. 2 *Tim.* 3. 15. *The Scriptures are able to make one wiſe unto Salvation*; now that is ſufficient knowledge for any man that can ſave him. And this the Scripture doth performe as it is proved, *ver.*16. by an enumeration of all things neceſſary for Salvation. Firſt, the Scripture teacheth me what Doctrines I muſt hold, and what I ſhould not hold; *It is profitable for Doctrine.* Secondly, it Confutes my Errors, it is profitable for *reproof*, πρὸς ἔλεγχὸν, for confutation of Error. Thirdly, for practiſe, what is good and what is evill, the Scripture inſtructs us fully, therefore he ſayes, *it inſtructs in Righteouſneſſe*, that is, in all points of duty, teaching me what I muſt do. Fourthly, if I go awry, it is profitable for *Correction*, εἰς ἐπανόρθωσιν, to ſet me right againe. And theſe four things it doth ſo fully, that by it *the man of God is made perfect*, throughly furniſhed, unto all parts of his office, that is, to teach firſt the Principles of Chriſtian Religion; Secondly, reproof of Errors, and falſe Doctrines; Thirdly, for Correction of life and evill manners; Fourthly, Inſtructions in the precepts of Holy Life and Chriſtian Converſation. And theſe things are eaſie enough to be underſtood, Theſe are the true ſayings of God; when we teach you, that we are by Nature children of Wrath, and the neceſſity of Regeneration, that we have Redemption by Faith in Chriſts Blood, That there ſhall be reſurrection of the dead, both of the juſt and unjuſt, and of the Judgement to come. Alſo when we teach you, that you muſt repent of your ſinnes, amend your lives, take care to profit by hearing the Word, keep the Sabbaths, exerciſe your ſelves in the duties of Prayer, Praiſes, Chaſtity, Humility, Temperance, Mercy, Juſtice, Peaceableneſs, &c. when we teach & perſwade ſuch things as theſe, we have clear and full Scripture on our ſides, and may ſay of all the Scripture, as S. *John* of his Revelation, *Theſe ſayings are faithfull and true, becauſe the Lord God of the Prophets*

Things neceſſary to Salvation, are either *credenda*, or *facienda*.

Four parts of a Miniſters preaching office.

Rev. 22. 6.

phets ſent them to ſhew theſe things unto his Servants.

The ſecond Property is, *unpartiality*, he that is ſupreme Judge among men, needs not through fear or favour to be partiall in Judgement, becauſe he is above all, he muſt not accept the Perſon of any, nor regard the Faces of Men: Now the Scripture is like God the Law-giver, who accepts no mans Perſon; they that walke in the light of the Word, are Bleſſed; they that doe not, are accurſed: *for we call unto God the Father, Who without reſpect of Perſons, judgeth according to every mans worke*, 1 Pet. 1. 17. He makes no difference between Jew or Gentile, Bond or Free; and as God himſelfe is no accepter of Perſons, ſo neither is his Word. Saint *James* calls it *a perfect Law of Liberty*. The Scripture will flatter none, it Juſtifies the Doers, and Condemnes the Tranſgreſſors without partiality. Lying, Perjury, Covetouſneſſe, Ambition, Rebellion, Murder, Oppreſſion of the People in their Properties, Eſtates, and Conſciences, by unjuſt Subſcriptions, Bribery, unmercifulneſſe, &c. are ſin in Proteſtants, as well as Papiſts; in a Parliament, and Committee, as well as in a Court or Councell Table; in a reputed Saint, as well as in a reputed Carnall man: though men dare not ſay ſo, yet the Scripture dares, *Tribulation and anguiſh upon the Soule of every one, that doth evill, upon the Jew firſt, and alſo upon the Gentile*, if the Jew, (one of Gods Church) be guilty, upon him firſt, him will God puniſh firſt; *you have I known of all the Nations of the Earth, therefore you will I puniſh for all your iniquities*. God is a righteous Judge.

Jam. 1. 25.

Rom. 2. 9.

Amos 3. 2.
Rom. 2. 1, 2.

The third Property is *Authority*. There is no Appeale from the Supreme, this belongs not to every Judge. It is the peculiar Prerogative of the Supreme. Such a Judge is the Scripture; there lyes no Appeale from it: if the Scripture juſtifie thee and thy Actions, none can condemne thee: But if the Scripture condemne thee, none can comfort thee; A man would not lye under a Scripture-curſe for all the world, it will take hold on thee moſt certainly. Bring a crooked thing to the Rule, and

and you will perceive the crookedneſſe of it. Take a ſuſpected piece of Silver, one ſayes 'tis good, another ſayes 'tis naught, bring it to the Touchſtone that ſhewes the Truth. Scripture is the Supreme Law, Judge, and Rule, every mans Opinion and Actions, muſt ſtand or fall by it. — And hereof it followes,

That the Scripture is not humane, but of Divine Authority; For no Man, or number of men, can challenge ſuch a Supreme Power to be Judge of all Conſciences, to be Lord of all mens Faith, to be the Tryer of all hearts, the Rule of all lives; No man is thus above another, though the things we Preach and Decree in Synods be for the matter of them obligatory, as holding forth the Minde of God, yet not for the Authority of us that Speak, or Write, or Decree them. But the Scripture is the voice of God, the Judgement of God in Scripture is Authenticall and immutable, and ſhall ſtand for, or againſt us at the laſt day. The Writings and Mindes of men give way one to another, and are mended one by another. But that which muſt correct all, is the Scripture, when that ſpeaks, all muſt ſtop. Therefore hath the Lord given it to all, and made it common to all, that by it all Controverſies might be decided, all doubt reſolved, all Hereſies confuted, all Truths eſtabliſhed, every Conſcience guided, and every mans life framed. Nothing is ſound, holy, juſt, or true, which does not agree with Scripture: and nothing is unſound, unjuſt, unholy, untrue, that is agreeable thereunto. *Reaſon.* Ioh. 12. 49, 50. Iohn 16. 13. Iohn 7. 17.

If the Scripture be the laſt and Supreme Judge determining in matters of Faith and Duty, what is ſound and what unſound, then be you ſure in all your Actings and Opinions to get Scripture on your ſide, amidſt all the varieties of mens Actings, ſidings, and opinions in theſe dayes, there is none of them all, that we can take comfort in, any farther than they be grounded and warranted by Scripture. It is a childiſh way of reaſoning, and a poor comfort for any one to plead thus, I am of this *1. Uſe.*

or that ſide, of this or that Sect (as ſuppoſe *Paul* or *Cephas*) unleſſe you can make it appear, that you are of *Chriſt*, and that Gods Word is on your ſide. It is not what this or that particular man ſayes, be he never ſo high in Reputation for wiſdome or holineſſe. Nay, not what a Nation of men ſay, but what the Lord ſayes. *For, not he whom Men, but he whom the Lord approves is accepted*, 2 *Cor.* 10. 18. therefore be ſure that ye doe nothing, hold nothing, count nothing holy, juſt, or good, but what the Scripture does account; Dare not thou to call Evill Good, or Good Evill; dare not thou to *put darkneſſe for light, and light for darkneſſe*, for any mans ſake, or in favour of any ſide; The Scripture layes a *curſe* upon them that doe ſo, and there will be a review and a reverſing of all ſuch wrong. Therefore be thou willing to be judged, ordered, and confuted by Scripture.

Iſa. 5. 20.

Acknowledge the Authority of Scripture in Practicalls.

In matters ſpeculative, in our diſputes againſt Papiſts, we willingly admit the Scripture to be Judge; why not alſo in Practicals? in diſputes againſt our luſts? againſt our friends? againſt our owne and their evill and crooked wayes? Men will hold what they liſt, ſuch points as they never learned from Scripture, and doe what they liſt, trample the Law of God and Man under foot, and yet take it ill to be reproved, confuted, or ordered by Scripture: Nay, ſome have ſo impudently proclaimed their Athieſticall contempt of Scripture, that they have not bluſhed to ſay, this is a Malignant Chapter, or a Malignant Text, a Malignant Pſalme, when they and their Actions have not been able to reſiſt nor endure the brightneſſe of that light, teſtifying of the unwarrantableneſſe of their doings. O how doe men ſtrive, and ſtruggle againſt the light, to ſhuffle off the ſentences of Scripture, as if in ſome Caſes it were defective, and no competent Judge of Actions! This is reall Popery. Whereas the Scripture is full and cleer, but all the darkneſſe and difficulty ariſeth from the deceitfulneſſe of our hearts, we are in love with our owne wayes, and cannot ſubmit our Luſts to be Arraigned and Judged by Scripture. O let every ſincere Chriſtian thus reſolve, if the Word be of higheſt Authority, then I muſt give it the higheſt place in my heart; I muſt Live by the

the Word, and Act by the Word, and Dye by the Word. Perhaps thou mighteſt enjoy many worldly advantages, and favours, if thou wouldſt comply with corrupt Times and Men, and ſo avoid many worldly troubles. But the word of God puts a Barre, my Judge is againſt me in the buſineſſe, the Word of God is in my heart, as a burning fire, it tells me, I muſt not chooſe ſinne to avoid afflictions; it tells me, that the load of one ſinne is heavier than many afflictions: I cannot comply with ſuch and ſuch wayes, becauſe my heart ſtandeth in awe of Gods Word. Perhaps Princes and the Grandees of the world doe ſit and cenſure thee, but the honeſt heart that ownes this Doctrine, will ſay, I had rather offend and diſpleaſe them all, than offend thy Word, which muſt be my Judge and theirs. *I have hid thy word in my heart, that I might not ſinne againſt thee.* Pſal. 119. 161.

Take two Motives to Quicken this Reſolution.

First Motive. It is a Comfort.

If thou canſt give the Word the higheſt place in thy heart, then in every condition thou canſt with comfort appeale to God to Judge for thee, and ſay, Lord I am thus inſtructed, and thus commanded by thy Word, I am willing to be ordered by it, I acknowledge its Divine Authority. I deſire if I be in an Error in any thing, to be Confuted by it; if ignorant, to be inſtructed by it; if I am in the Truth, to be kept by it; when I goe aſtray, to be recalled by it. The things I know not, teach thou me, I doe not deſire to ſeeke any Evaſion to avoid the ſtroak or light of it. If thou canſt ſay this in Truth of heart, then thou maiſt with comfort appeale unto God in any Eſtate.

Application.

Obſerve the temper and workings of thy heart; when thou readeſt or heareſt the Word, does thy heart ſmite and reproach thee for any matter? or canſt thou not read or hear every part of the Word opened and applyed with that wonted boldneſſe, comfort and confidence, (as that 13. Chapter to the Romans, againſt *reſiſting the higher Powers*, the 15. Pſalme againſt *Uſury*, the Epiſtles of *Peter* and *Jude* againſt *mocking, proud, empty, diſobedient Sectaries*) it is a ſigne thou doſt ſtrive to ſhake off the Authority of the Word, that thy heart is not upright, and be ſure of this, thou ſhalt

ſhalt lye downe in ſorrow, thou canſt not with boldneſſe appeale to God to clear thy innocency and integrity, *For if thy heart Condemne thee, God is greater than thy heart, and knowes all things*, he will much more condemne thee; And, *there is no darkneſſe nor ſhadow of death, where the workers of iniquity may hide themſelves.*

1 Iohn 3. 20.

Iob 34. 22.

Second Motive. It is a meanes of Reformation.

To acknowledge the Divine and Supreme Authority of Scripture, practically it would be a notable meanes to Reforme the groſſe evills among us, both in Church and State, the great confuſions that be among us, the contempt of Ordinances, Miniſtry, Sabbaths, Sacraments, &c. if we would yeild to the Judgement of Scripture, and call that Hereſie, or Schiſm, or Lying, Perjury, or Oppreſſion, &c. which the Scripture calls ſo, and ſubmit unto its Sentence in each Particular, we ſhould ſoon have a viſible Reformation of great Evills, both publick, and in our Perſons and Families, when we goe about to perſwade you, to take paines, to get knowledge, to examine and try your Spirituall Eſtate, to make Conſcience of Gods Worſhip, to hear with care, to profit by hearing, to Sanctifie the Sabbaths: To exerciſe Chaſtity, Mercy, Truth, Sobriety, Peaceableneſſe, Juſtice, &c. among our ſelves: we are ſure we have Scripture on our ſides. And Men have nothing but Humour, Cuſtome, Luſt, and Obſtinacy to oppoſe againſt it: Never look for a Reformation, where Luſt will be a Rule; where Revenge, and Covetouſneſſe, and Ambition, and Faction will be the Judge: But let the pure Word of God rule in our Counſells, Parliaments, Aſſemblies, Cities and Tranſactions, we ſhould ſoon be a holy people, a praiſe in the Earth. And remember, that if we will not yeild to the judgement of Scripture now, to our Converſion and amendment, we ſhall ere long be forced to yeild to its Authority and Judgement to our Confuſion. Thus much for the firſt Uſe (namely) to acknowledge the Divine Authority of Scripture practically, in matters of Sinne and Duty.

2. *Uſe.* Is to vindicate the Authority of Scripture againſt all ſuch as oppoſe or weaken it, and make it of none effect. A foure-fold Error here to be confuted. The firſt of them, that make the

the Church the Judge over Scriptures; we embrace its Miniſtery, we build not upon its Authority. I ſhall not trouble the Reader with Confutation of Papiſts, who overthrow its high Authority, and eſteem, two manner of wayes. Firſt, by ſetting the Authority of the Church above the Scriptures: *Major eſt Authoritas Eccleſiæ, quàm Scripturæ:* They teach that the Church (that is) the Pope in his Chaire, by reaſon of his infallibility, is the Judge on Earth, determining which bookes be Scripture, and which not, what is the ſence and meaning of Scripture, againſt whoſe Judgement and Determination, there is no diſputing or contravening. Secondly, they overthrow its ſupreme Authority, by equalizing their Traditions with the Scripture. *Traditiones ſunt pari pietatis affectu cum Scripturis recipiendæ.* A ſtrange pride to ſet up other Doctrines, which the Scripture never taught, to binde the Conſciences with the Commandements and Decrees of Men.

Bellar. de verbo dei.

Conc. Trid. S. 4.

But the Error I am now to deale with, is that of the Blaſphemous *Anti-Scripturiſt*, under which name I comprehend all ſuch as either deny them to be Divinely inſpired and given of God, or elſe allowing their Divine Authority, yet refuſe to ſubmit to Scripture as the ſupreme and all-ſufficient Judge, pretending to other Divine Revelations, beſides and beyond the written word, unto which upon all occaſions they Appeal, as if the Scriptures were not able to acquaint the ſoul with the higheſt diſcoveries of Gods truth and minde. If they be urged with any proof out of the Old Teſtament, they reject it, as if the old Teſtament were antiquated, and out of date: if they be preſſed with a place in the new Teſtament, then they ſay, that is not the meaning, which we produce, (becauſe (ſay they) you have not the Spirit, the Spirit teacheth us otherwiſe. And thus under pretence of Inſpirations of the Holy Ghoſt, and improvements beyond and above all Scripture, they ſtrike at the root, and blow up the very foundation of all Faith and Religion, of all our hopes and comforts; theſe are the Devills Engineers: Theſe doe flatly diſauthorize the Word of God, and with it all that is built thereupon; for with the Scripture all Religion

Second Error of them that appeale to the Spirit.

See that excellent Treatiſe entituled *A Blow at the Root*, by a nameleſſe Author, Printed, *Anno* 1650.

must needs fall to ruine, (or at least stand upon uncertainties) for every one may pretend to the Spirit, with as much reason as any one, and perhaps one of these Spirits quite crosse to the other, and so there can be no evidence of Truth or untruth, of Sinne or Duty, but every one is left to be his owne Judge and Rule, and every one will be in the Truth, because he thinkes so.

Of Appealing from Scripture to the Spirit.

Here therefore of their Error, who Appeale from Scripture to the Spirit for triall of Truth, and for deciding of Doubts.

For the clear discovery of this Error, I shall declare two things; First, what we are to hold touching the Spirits revealing to us the mind of God; 2ly. what we are to detest and abhor touching that matter. For the former, we hold and

First.

Eph. 1. 1. 17. teach that the Spirit of God, which did indite the Scripture, is a Spirit of Revelation, and Illumination given to all Gods people, for the acknowledging and understanding the Mysteries of Salvation, and the things that doe belong

1 Cor. 2. 14. to our Spirituall Estate; which otherwise cannot be understood by any meer naturall understanding, or unregenerate man, though he hath the Scriptures in his hand, and doe read them. God by his Spirit hath in the Scripture revealed the Mysteries of Christ to the full; yet no man, which hath no more light, than the naturall light of his understanding, can conceive them aright, unlesse God by his Spirit doth reveale them to his heart. There is a two-fold light, one

2 Pet. 1. 19. Externall, shining in the Word; another Internall, shi-

2 Cor. 4. 6. ning and bringing into our hearts the knowledge of the glory of God, in the face of Jesus Christ, so that God doth

John 1. 5. give both light to the Word, and Eye-sight to the Soule,

Iohn 3. 16. (*Revel.* 3. 18. *Eph.* 1. 18.) God did set lights in the Firmament, and an Eye in the Body to see them: If I point with my Finger to the Moon, or a Starre, which a Man would see, and he hath not Eyes to see my Finger or the Starre, the fault is not for want of shewing, nor in the Starre for want

Iohn 3. 11. 31. of light, but in his Eyes that are blinde and cannot see: So

Act. 28. 24. 26. the Scripture is a light, but all have not Eyes to discerne and see it. To have this inward light, to see the things of God,

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is peculiar to Gods Elect; others have Eyes and ſee not, Eares and heare not, nor underſtand. But the Spirit doth ſearch and make knowne the deep things of God, and that two manner of wayes: Firſt, in the Scripture. Secondly, to our Hearts, *Eye hath not ſeen the things which God hath prepared for them that love him.* But God *hath revealed them unto us by his Spirit, for the Spirit ſearcheth all things, yea, the deep things of God; for what man knoweth the things of man, ſave the Spirit of Man, which is in him? Even ſo the things of God knoweth no Man, but the Spirit of God*; And for this cauſe it is, that Saint *Paul* prayes for the *Epheſians*, that *God would give them the ſpirit of Revelation in the knowledge of Chriſt, to enlighten the Eyes of their underſtanding.*

How the Spirit revealeth the Minde of God to us in Scripture, and by Scripture. 1 Cor. 2. 9, 10, 11.

Eph. 1. 17, 18.

Where note firſt, that by the *Spirit of Revelation*, is not meant that extraordinary Revelation, whereby things were made knowne to the Prophets, but that ordinary gift of illumination, or that light, which the Spirit cauſeth to ſhine into our mindes, by helpe whereof ſpirituall things are made manifeſt to the Eye of our underſtanding: Even as by the light of the Sun, things bodily are made manifeſt to the Eye of the body.

1. *Note.*

Note ſecondly, that the Apoſtle prayes this for them, which did enjoy the outward light of the Goſpell preached unto them, yet he prayes for a farther mercy (namely) that the Eyes of their underſtandings might be enlightned to ſee that light, which was come into the world: All meanes and rules are vaine, unleſſe God give Eyes to ſee, as he opened *Hagars* eyes to ſee the Well of water; therefore *David* prayed, *Open mine eyes, that I may ſee the wonders of thy Law.* Thus the Spirit of God is a Spirit of Sanctification and Illumination, enabling us to ſee more than we could ſee by the meer help of Reaſon, and this *Spirit* is promiſed to the people of God, *to guide them into all ſaving Truths*, 1 Joh. 2. 26, 27. *Theſe things have I written unto you, concerning them, that ſeduce you; But the ſame Anoynting teacheth you of all things, and is truth and is no lye, and even as it hath taught you, ye ſhall abide in him.* By theſe places you ſee, that we have need of the Spirit to enlighten our mindes to

2. *Note.*

Pſal. 119. 18.

must needs fall to ruine, (or at least stand upon uncertainties) for every one may pretend to the Spirit, with as much reason as any one, and perhaps one of these Spirits quite crosse to the other, and so there can be no evidence of Truth or untruth, of Sinne or Duty, but every one is left to be his owne Judge and Rule, and every one will be in the Truth, because he thinkes so.

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First.

Eph.1. 1. 17.

1 Cor.2.14.

2 Pet. 1. 19.

2 Cor. 4. 6.

John 1. 5.

John 3. 16.

John 3. 11.31.

Act. 28.24.26.

is

is peculiar to Gods Elect; others have Eyes and ſee not, Eares and heare not, nor underſtand. But the Spirit doth ſearch and make knowne the deep things of God, and that two manner of wayes: Firſt, in the Scripture. Secondly, to our Hearts, *Eye hath not ſeen the things which God hath prepared for them that love him.* But God *hath revealed them unto us by his Spirit, for the Spirit ſearcheth all things, yea, the deep things of God; for what man knoweth the things of man, ſave the Spirit of Man, which is in him? Even ſo the things of God knoweth no Man, but the Spirit of God*; And for this cauſe it is, that Saint *Paul* prayes for the *Epheſians*, that *God would give them the ſpirit of Revelation in the knowledge of Chriſt, to enlighten the Eyes of their underſtanding.*

How the Spirit revealeth the Minde of God to us in Scripture, and by Scripture. 1 Cor. 2. 9, 10, 11.

Eph. 1. 17, 18.

Where note firſt, that by the *Spirit of Revelation*, is not meant that extraordinary Revelation, whereby things were made knowne to the Prophets, but that ordinary gift of illumination, or that light, which the Spirit cauſeth to ſhine into our mindes, by helpe whereof ſpirituall things are made manifeſt to the Eye of our underſtanding: Even as by the light of the Sun, things bodily are made manifeſt to the Eye of the body.

1. *Note.*

Note ſecondly, that the Apoſtle prayes this for them, which did enjoy the outward light of the Goſpell preached unto them, yet he prayes for a farther mercy (namely) that the Eyes of their underſtandings might be enlightned to ſee that light, which was come into the world: All meanes and rules are vaine, unleſſe God give Eyes to ſee, as he opened *Hagars* eyes to ſee the Well of water; therefore *David* prayed, *Open mine eyes, that I may ſee the wonders of thy Law.* Thus the Spirit of God is a Spirit of Sanctification and Illumination, enabling us to ſee more than we could ſee by the meer help of Reaſon, and this *Spirit* is promiſed to the people of God, *to guide them into all ſaving Truths*, 1 Joh. 2. 26, 27. *Theſe things have I written unto you, concerning them, that ſeduce you; But the ſame Anoynting teacheth you of all things, and is truth and is no lye, and even as it hath taught you, ye ſhall abide in him.* By theſe places you ſee, that we have need of the Spirit to enlighten our mindes to

2. *Note.*

Pſal. 119. 18.

understand the Scriptures, as those two Disciples, the Lord
Luke 24. *opened their understandings*, that they might *understand the Scriptures*. And in this sence, we acknowledge the Spirit of God to be with us, to abide with us, and to teach us.

2. But this is the Spirit of God speaking to us in, and by the Scripture, not besides or beyond it; It is one thing to say the Spirit teacheth us by Scripture, and another thing to pretend the Spirits teaching, besides or beyond, or contrary to the Scripture; the one is a Divine Truth, the other is vile
Montanisme. *Montanisme* (namely to hold immediate revelations without the Word, and them as infallible as Scripture it selfe, as if men might appeale from Scripture, unto those Revelations, and therein finally to stay our Faith, and ground our Practise. This is a monstrous Delusion of the Devill, of all Men to be detested and abhorred; And if any man shall pretend to such immediate inspirations, he is to be rejected as an instrument of Satan. 2 Thes. 2. 2. *We beseech you, Brethren, by the coming of our Lord Jesus Christ, that ye be not shaken in minde, nor troubled neither by Spirit, nor by Word, nor by Letter. Let no man deceive you by any meanes.* Here be three wayes of deceipt, and the first is their boasting of the Spirit, against whom, (as if he should say) be not troubled by any Doctrine or Opinion raised and vented under pretence of the Spirits inspiration; such instincts and inspirations of the Spirit are the usuall pretences of Impostors, they walke in their Spirit, yet lye falsely, saith *Micah* 2. 11. against all such fanaticall Enthusiasts, the Lord hath sufficiently forewarned us. 1 *Joh.* 4. 1. *Beloved, believe not every Spirit or Doctrine held forth under the name of the Spirit:* Ye see the Apostles zeale in this point, Gal. 1. 8. *If we, or an Angell from Heaven, preach any other Gospell, let him be accursed.* The second meanes of deceit is by Word, it seems that the false Teachers pretended to have heard it from *Pauls* mouth. The third meanes is forged writings, under *Paul's* name; Thus they fathered their Error upon *Paul.* But the first is our present case, They boasted.

Take

Take three reaſons againſt making this private Spirit the Judge and Rule for tryall of Truths, ſuch appeales and pretences are not to be admitted.

Appeales from the publick Spirit that ſpeakes in Scripture to a private Spirit beſides and beyond the Scripture, not to be admitted for three reaſons.

Firſt, becauſe in *Scripture* is made known unto us *the manifold wiſdome of God*, Eph. 3. *the Myſteries of the Kingdome of God*, Mat 11. *the full aſſurance of underſtanding to the acknowledgment of the Myſterie of God, and of Chriſt*, Col. 2. 2, 3. *in whom are hid all the Treaſures of wiſdome and knowledge*. Now if in Scripture God hath manifeſted his manifold wiſdome, the Myſteries of God, of Chriſt, and his Kingdome, and that in full aſſurance of underſtanding, what higher diſcoveries can be expected by ſuch pretended inſpirations? for ſuch diſcoveries they be either the ſame with thoſe in the Word, or diverſe from it; if the ſame, then why flye they from Scripture unto another Spirit, the motives whereof are not diſcernable by others, nor demonſtrable to others; if they be diverſe from the Word, then they fall under the Curſe, *Gal.* 1. 8. they are accurſed by the publick ſpirit, that ſpeaketh in the Word.

1. *Reaſ.*

To appeal from the judgement of Scripture to the inſtincts and dictates of the Spirit, is to ſet the Spirit of God (for ſo they call their Viſions and Enthuſiaſmes, though falſely) in oppoſition to it ſelfe, and the private Spirit againſt the publike Spirit, that endited the Scripture; Now it is blaſphemous to affirme, That the holy Ghoſt ſhould declare any thing in ſecret to any man, diverſe from what it hath declared to the whole Church in the Publick Tables of the Covenant. The Spirit of God ſpeaking in Scripture is the Publick Spirit: *Knowing this firſt*, ſayes S. *Peter, that no propheſie of the Scripture is of any private interpretation.* A private Spirit is that which one man hath, and not another; and therefore it is but the figment of mens brains. But the Publick Spirit which is the holy Ghoſt, did move in all the holy Pen-men of Scripture. The ſame Spirit of Chriſt ſpake in the Prophets of old before the Flood, and ſince in all that followed after, and therefore they all ſpake the ſame things, for the *Apoſtles* ſaid no other things, than thoſe which the *Prophets and Moſes did ſay, ſhould come.* Now therefore with what colour of reaſon

2. *Reaſ.*

What a Publick, and what a Private Spirit is.

2 Pet. 1. 20.

1 Pet. 1. 10, 11.

Act. 26. 22.

can men say the Spirit suggests this or that thing to them, which was never suggested to any of the Prophets or Apostles, but onely to themselves? These therefore are but conceits of sick brains, and Satanicall illusions.

3 *Reas.* But put case the Spirit be given to some men to expound Scripture infallibly, this assistance may determine my own assent, and give my own heart full satisfaction; but it can be no judge between me and another concerning the meaning of a place in controversie, because I cannot prove to another, that the sence I give is suggested by Gods spirit: I cannot secure another, that I speak by the Spirit, for he may pretend to do so too. Therefore the Spirit's speaking in us must be evidenced by its agreement with the Spirit speaking in the Word. And so our faith is finally resolved into the Divine Authority of Scripture, (as you shall see anon.)

1 Obj. *But tis said,* 2 *Pet.* 1. 19. Untill the day dawn, and the Day-star (that is, *Jesus Christ*) arise in your hearts; *but when once he is risen, ye may lay aside the Scriptures, as ye use to put out the Candle, when the Morning Light shineth.*

Sol. 2 Pet. 1. 19. opened. The Apostle compares the light of the *Law*, with the light of the *Gospel*; The times of the Law were like the night, wherein Candles are lighted; The times of the Gospel like day-light, wherein the Sun shines: The whole Jewish Church was inlightned by the prophetick Word, during the night of Christs absence, who is the *Sun of righteousnesse*, the *Morning-starr* of the Church enlightning our hearts by his bright beames, without having any more need of the shadowes, figures, and weak directions of the Law: Secondly, yet he testifieth of that *light*, that it was a *sure word*, sufficient to inlighten the Church, and able to guide them unto *Christ*; And it was to the Jewes of greater Certainty and Credit, than the Apostles report of a *Voice from Heaven*; The doctrine of the Prophets was a more sure foundation of Faith to the Jewes, than those particular Revelations made to certain persons, not as the foundations of Faith, but as Props and Bearers up of it. This is the meaning of that place: by which you see what a wild and wide inference it is, that some make, as if we were beholding to Scripture

pture to set Christ up in our hearts: But when that is done, then we must not live any longer upon the Letter, it being a way beneath for infant Christians to walk with God in, as if to live in the spirit, were to lay aside the Scripture.

Such a like Objection is framed against Scripture from 1 Cor. 13. 11. 12. When I became a man I put away childish things, now we see in a glasse darkly, *and therefore if we would see clearely, we must lay aside the Glasse, and look beyond Scripture; we must put away these childish things.* 2. Obj. Blow at the Root p. 83.

The Apostle is there comparing our present state of Grace with our future state of Glory, and saith, that there is such a difference between our present Knowledge, and that which we shall enjoy hereafter in the life to come, as there is between the seeing of a mans Image in a Glasse, and looking him full in the face; in the Glasse we have but the species or resemblance of a thing, not the thing it self; so here we see God in the Glasse of his Word, Sacraments and Works; But then immediately, and in its proper shape, *face to face*, even *as he is*; *Then we shall know, even as we are known*, (that is) perfectly and clearly. *Paul* does not here compare a Christian in his minority, using the Scripture as a Glasse to see with, and in his full growth, casting away that Glasse; But he compares the state of *Grace* and *Glory* together, as appeares particularly, *ver.* 9. *now we know in part*, we are now in that state, which hath need of helps of *tongues* and other *gifts*, which shall *then vanish away*, ver. 8. and more plainly, *ver.* 13. *now abideth Faith, Hope, Charity*. He speaks of a state, when Faith shall cease, and Charity remain, and then these Glasses for representation of things shall be done away, we shall not need any more Word or Sacraments, we shall see God as he is; Faith shall be turned into Vision, but in this life Faith is the chief Grace, by which we *see him who is invisible*. *Sol.* 1 Cor. 13. 11, 12, opened. 1 John 3. 2. H. b. 11. 27.

And therefore whilst we are on earth, we must with all Care, Conscience, Reverence, and Thankfulnesse, make use of this Glasse, the Scripture, wherein wee see the Image of Gods Glory, Wisdome, Grace, Goodnesse, *&c.* lest otherwise we erre in Judgement, and stumble in Vision, *Application.*

and

and inſtead of higher diſcoveries of unrevealed light, and glorious Truths, we come to have our eyes blinded, and our hearts infatuated to imbrace the fancies of mens braines, and deluſions of Satan, for the myſteries of God; for when once we throw aſide this Glaſſe, we ſhall be deceived, as *Adam* was, and loſe that knowledge of God which once we had. Therefore when you heare men pretend to have new inſtincts of the ſpirit to diſcoveries above, and beyond Scripture (though they be as eminent in your eſteem as an Apoſtle, or an Angel of God) they be but the Devils Inſtruments, who would by that means weaken the Authority of the Word to ſet up his own deluſions. Let us remember that of *Deut.*29 29. *Secret things belong to the Lord our God, but things revealed, to us and our Children*; In that he ſayes, *things revealed*, it is evident, God hath concea'ed other things, which we have no means to know, and therefore ought not inquire into them, according to that of S. *Paul*, *Col.* 2. 18, 19. where he notes, it is a mark of Seducers, and one cauſe of miſleading into errour (namely) becauſe they *intrude into things which they have not ſeen.*

3. *Error.* Stegm. p. 27.

Of their Error, who ſet up Reaſon as Judge, and ſo finally reſolve their Faith into Reaſon, *Qui ſecundum rationis judiciũ oracula ſacra volunt eſſe interpretanda.* The principles of *Socinianiſme* are two; firſt, Corrupt Reaſon ſecond, Scripture depraved: no rationall man will deny the uſe of Reaſon in judging of matters of faith, yet if you admit it to be the Rule to meaſure the myſteries of Faith, and to judge the ſenſe of Scripture by, you will be forced to deprave the Scripture to ſatisfie your Reaſon.

Now, that you may diſcern between good & ill in this point, I ſhall ſhew two things: 1. what we are to hold touching the uſe of Reaſon in matters of Faith and Religion; 2. what we are not to hold touching its dominion in judging, &c.

1. What we hold touching Reaſons in matters of Faith.

Firſt, we are to hold, that Reaſon is the eye of the ſoul, or it is that Organ, which lets into the ſoule that divine Light, which doth both beget Faith, and upon which, Faith doth finally reſt it ſelf. Reaſon is not the thing on which our Faith reſteth, but the faculty by which we ſee the light; God

wrote

his minde to reasonable Creatures (not to bruit Beasts) who by way of Discourse, weighing what goes before, and what followes the Text, and comparing Scripture with Scripture, one place with another, doe come to understand his will and minde, whereof many misse, because they doe not diligently make so much use of Reason, Conference, and helps of Art, as they will, to find out the meaning of a Poet, or a Statute-Law.

We are commanded to *search Scriptures*, to *try the Spirits*, to *try all things*, to *judge* what the *Apostles* say, *&c.* Now these are Acts of Reason & Choice, by help whereof we come to be able to give a Reason of our owne Faith, and to convince the adversaries: you cannot perswade a man to Christianity, but you must shew him a reason for it; if you say your Church is the true Church, you must shew a reason for it; if you urge a Scripture, men will judge whether the words alleadged, speak your sence or not; and if they may judge, then they may reject your Allegation, if impertinent.

Seeing we our selves are the persons, that must be sure of the Truth of our Religion (every man *lives* by *his owne Faith*) else we perish for ever. And seeing there be so many Sects, Opinions, and wayes of Arguing, such variety of perswasions and beliefs in the world, it neerly concernes all men to consider which Perswasion relyes upon the surest grounds; whatsoever the outward *Medium* or meanes be, to shew us the mind of God, whether ordinary or supernaturall reason helps us to make use of them for embracing the Truth, and rejecting the Error. Dr. *Jer. Taylor*, p. 169.

The judgement and determination of the Word of God (as Doctor *Field* excellently saith) is that wherein we finally rest as the Rule of our Faith; and the light of Divine understanding is that, whereby we judge all things. Of the Church lib. 4. cap. 13.

Secondly, the mysteries of Faith, though not to be reached and comprehended by Reason, yea, though in their proper Nature they be contrary to the Dictates of Reason, and irreconcileable by any thing that is within the compasse of Reason (as *Ex nihilo nihil fit*, sayes Reason, and *ex nihilo omnia fiunt* (saith Faith) *The dead cannot returne againe to life*, saith Reason; *The dead bones shall live againe*, sayes

Faith: Yet the Soul being overſwayed by a higher principle, ſees the greateſt reaſon in the world to believe them all, becauſe the Scripture revealeth them to be of God, it is all the reaſon in the world to believe God ſpeaking to us, we muſt believe any thing in the world which God ſpeaks or reveales, though the thing it ſelfe ſeems never ſo unreaſonable, for reaſon tells me, that all, which God ſpeaks, muſt needs be true and good, how ſtrange ſoever it ſeems to fleſh and blood, and ſo my Faith is reſolved into the Divine Truth and Authority of Gods Word, and our *reaſon* is *Captivated* unto that higher Principle, to believe what we ſee revealed, becauſe revealed from God.

2 Cor. 10. 5.

Thirdly, as I have reaſon to believe all that God ſpeaks, becauſe he is a *God of Truth* and *cannot Lye*, ſo I have reaſon alſo to believe, that the Doctrine of Scripture is Gods revealed minde and will; It is not ſufficient to the grounding of Faith to ſay, I believe all that God reveales to be true, but we muſt alſo believe, that theſe are the things which God hath revealed, we confeſſe (ſaith Doctor *Field*) that Faith may rightly be ſaid to be a firme aſſent, without evidence of many things believed in themſelves; But yet the Medium, by force whereof we are drawn to believe, muſt be evident unto us: As if I be asked, why I believe the Incarnation, Death and Reſurrection of Chriſt; I anſwer, Becauſe Gods Word Teſtifieth of them, as things moſt certaine and true. If you aske me farther, how know you that God hath revealed theſe things? I anſwer, By infallible Teſtimonies and Signes from Heaven. By which, my Reaſon is convinced, that thoſe Writings are of God, and ſo I can prove that a Chriſtian hath more Reaſon for his Religion, than any other, whether Jew, or Turke, or Heathen.

Tit. 1. 2.

By theſe three poſitions, you ſee the great uſe and force of reaſon, in matters of Faith; it lets into my Soule the Divine light of the Word, it tells me I have reaſon to believe what ſeems contrary to reaſon, becauſe God hath ſpoken it, and it aſſures me that God hath ſpoken thoſe heavenly Myſteries.

Secondly,

2.

Secondly, But yet for all this, we muſt not make Reaſon the Rule to meaſure Faith by, nor the Judge, according to whoſe Dictates the Scriptures muſt be expounded: For Examples ſake, There is a Trinity of perſons in the God-head, the Scripture is clear, 1 *Joh.* 5. 7. *There be three that beare witneſſe in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one*; Shall I now expound this Scripture according to the Dictates of Reaſon, and ſay, That becauſe it is impoſſible to reaſon, that three ſhould be one God; therefore the meaning of that place muſt be this; Thoſe three are one by conſent of Mindes and Wills, God forbid, for ſo a thouſand men may be one; But the Text it ſelfe, *verſe* 8. ſhews how preciſely the Holy Ghoſt ſpake, when he ſaid, *theſe three are one*, (more than by conſent of Teſtimony) becauſe *ver.* 8. he varieth the phraſe, and ſayes of the *Spirit, Water and Blood*, that they *agree in one*, therefore *to be one, ver.* 7. is more than *to agree in one, ver.* 8. If becauſe I cannot conceive in reaſon, how Chriſt and his Father can be one, therefore I ſhall ſeek to finde out an Interpretation, which may agree with my Reaſon; this is cleerly to ſet Reaſon in the Chaire above Scripture, and Scripture muſt be made to ſubmit to our ſence, not we to the ſence of the Myſterie revealed.—*Socinians* will not believe, without a Reaſon or Evidence from the thing revealed; They will conſult with the dictates of Reaſon about an Article of Faith, and accordingly expound it, upon this Ground, *Nullo modo verum eſſe poteſt, cui ratio prorſus, communiſque ſenſus repugnat*: and hereupon they deny the *Perſon* and *Offices* of *Chriſt*, the *Reſurrection* of the *ſame body*, the *Decrees* of *God*, &c.

What we doe to Reaſon in matters of Religion.

But we are to put a difference between giving a reaſon of our believing, and a reaſon of the thing believed: I believe the Doctrine of the Trinity, of Chriſts Incarnation, that *Eſau* was rejected, and *Jacob* loved, &c. and the reaſon of my beliefe is, becauſe ſo it is written.—But to demonſtrate theſe Truths, by evidence from the nature of things, or elſe to disbelieve them, this Soveraignty of Reaſon, is the Ruine of all Faith and Religion.

'Tis one thing to give a reaſon of my believing, another, of things believed.

Some things are { 1. Evident in themſelves, as the Principles of Geometry; as, that every whole and entire thing is bigger than a part of it, *&c.*

2. Not evident in themſelves, but are made knowne to us, both that they are, and what they are, by a forraign *medium*, without the compaſſe of the things themſelves. Of this ſort are all thoſe things which we are perſwaded of by the report of others; and this is the certainty of knowledge, which we have of things believed, the truth of them in themſelves appeareth not to us, nor is ſeen of us, and in this reſpect Faith is truly ſaid to be an aſſent without Evidence, upon the credit of the Reveal'er. In theſe points, reaſon reacheth but the τὸ ὅτι, that ſuch points are the Truths of God: But the διὰ ὅτι, is hid from us, we cannot ſhew a reaſon how ſuch things ſhould be. The ſumme is, to tye our Faith to reaſon, and forme our beliefe by the dictates of Reaſon, ſo as to refuſe to believe any thing without evidence from the nature of the thing, is a dangerous Pride, ſetting up Reaſon above the will of God revealed, to arraigne Scripture at the Barre of Reaſon.

Job 28. 25. He maketh weight for the winds.
Jo 1. 18
2 Cor. 1. 20.
1 Cor. 2. 11.
1 Cor. 13. 12.
2 Cor. 10. 5.

This is not to be admitted, and that for theſe two Reaſons: Firſt, becauſe our underſtandings are weak in things of nature, as the wind, a feather, *Job* 39. 13. *Gaveſt thou wings and feathers unto the Oſtrich?* Much more blind is our reaſon in myſteries of the Kingdome of Heaven: They are *hid from the wiſe and prudent*; they are *fooliſhneſſe to the Scribes and Diſputers of this world*; yea, at beſt, there is a great deal of blindneſs and weakneſs in our underſtandings, *we know but in part*, yea, the *law of our minds & reaſon* doth *rebel* againſt the *law of God*, and much ado we have to bring all our λογισμὸς, *reaſonings* in *captivity* to the Truth. Now this blind, weak, rebellious reaſon of ours, is to be regulated, corrected, inlightned by the Word, but not to regulate the Word; for that which is to be regulated, cannot be the rule to regulate. That which is weak and blind, is not fit to judge that which is perfect, that which is all light, all truth, all pure, muſt not be judged and regulated by that which is ſubject to error and miſtakes. *I*

have

have need to be baptiſed of thee (ſaid *John* to Chriſt) *and comeſt thou to me?* So of our reaſon we may ſay, I have need to be regulated and amended by thee (O bleſſed Word, and comeſt thou to me?

Reaſon is denied to be the Rule and Judge of Belief, for the ſame Cauſe, that we denied the private pretended ſpirit to be Judge for the triall of Truths: Becauſe I cannot prove to another, that mine is the right reaſon, he pretends reaſon, and ſo do I: Experience ſhewes, that divers men have different reaſons, and different expoſitions: He thinks he ſpeaks as much reaſon as I; we are not certain that this or that is the right meaning of a Text, if a man hath nothing to aſſure him, but the ſeeming of his own reaſon; which reaſon, others think they have as well as he.— Indeed, if we compare our own reaſon with the reaſon and authority of other men, which have decreed thus and thus; then muſt we give the preheminence to our own reaſon when a clearer evidence is propounded; every one is to judge for himſelf, and it is unreaſonable to aſſent to a leſſer evidence, when a clearer is propounded. It is true, becauſe that few are able to judge of themſelves, God hath provided guides to help them, yet Chriſtians muſt not reſign up their wits and ſenſes, to follow any humane guide whatſoever; our guides muſt not lead us blindfold, neither muſt we put out our eyes to follow them; we muſt ſee the reaſon and grounds whereupon he goes, and ſo follow him by our own reaſon: With my eyes I ſee his light; he tells me this is firm ground, you may go upon it, and I ſee it to be ſo. By my reaſon I ſee his reaſon, and ſo follow him like a man of underſtanding (not like a Beaſt, that is led, and knows not whither) I have the advantage of his reaſon, and my own too. 2. *Reaſ.*

Of their Errour, who appeale from Scripture to Providence, and leaving the Scripture, make Providence the Rule of their perſwaſions and actions. 4. Error.

There is yet another Error of thoſe that weaken the ſupream Authority of Scripture, and make it of ſmall effect by appealing unto ſucceſſe of Providence, declaring (as they conceive) the will of God, and what he liketh or

diſliketh, and ſo judge thereby of the good or evil of many things.

How to make uſe of paſſages of Providence.

Now that you may have your ſenſes exerciſed, to diſcern between good and evill in this point alſo; I ſhall ſhew, firſt, what uſe we are to make of the paſſages and diſpenſations of Providence; ſecondly, what is not warrantable to be built thereupon.

1. *Uſe.*

For the former, we ought to give glory to God in all his wonderfull works of providence, and that in theſe five particulars: 1. We muſt take ſerious notice of his doings; for, Pſalm 105.2. *the Lord hath ſo done his mervailous works*, that they ought to be *had in remembrance*, yea, we muſt *talk of his wondrous* Pſal.118.23. *works*, and ſay, *This hath the Lord done, and it is marvailous in our eyes. The works of the Lord are great, ſought out of all* Pſal.111.2,4. *that have pleaſure therein. But an unwiſe man regardeth them not. O Lord* (ſaith David) *How great are thy works! and thy thoughts are very deep: A bruitiſh man knoweth not,* Pſal.92.5,6. *neither doth a foole underſtand this*; and therefore God is angry: Pſal. 28.5. *Becauſe they regard not the works of the Lord, nor the operation of his hands, he ſhall deſtroy them, and not build them up.*

2. It is a teaching providence. Eſay 26.9. Verſe 10.

We muſt ſo obſerve them, as to learn righteouſneſs thereby; for, *When thy judgements are in the Earth, the Inhabitants of the World* (ſuch as have grace in them) *will learn righteouſneſſe*, ſaith the Lord, *though the wicked will deale unjuſtly ſtill, and not behold the majeſty of the Lord.* By the ſerious Meditation of Providences much is to be learn'd; as firſt, ſometimes by it we may learn to humble our ſouls under his mighty hand, and to amend our wayes, and to tremble before him, the people ſhall hear and ſee, and do no more ſo wickedly. Secondly, Sometimes we learn to ſee Gods love and faithfulneſſe, and ſo grow up into a dependance on him in like caſes. Thy *faithfulneſſe* and *truth* ſhall be my *ſhield* and *buckler. He ſhall deliver thee in ſix troubles, yea in ſeaven, there ſhall no evill touch thee.* Thirdly, We may learn Contentation, Cheerfulneſſe, Thankfulneſſe, in a low eſtate, &c. by Gods dealings with our ſelves and others. Fourthly, Providences do ſometimes call us to Suffering, to Martyr-

To ſee Gods anger.

Gods love and faithfulneſſe. Pſal.91.4. Job 5.19.

Contentation.

To ſuffer for his Name.

dome

dome, to bear witneſs to his Truth, and againſt the Sins of the World.

Providence over-rules the Plots, Counſels, and Works of Men, yea their Vices, and their naturall imaginations to bring to paſſe his own work, either of Mercy or Judgement. The Creature doth his own proper will, and works after his own luſts, drives on his own deſignes; But all this while God is above them, and brings to paſſe his own Counſels, ſometimes for mercy, as in the caſe of Chriſt: *Herod*, and *Pontius Pilate*, and the *Jewes*, laid their heads together, they were *gathered together againſt Chriſt*; (that was their work) But Gods work was carried on by their wicked hands, *to do whatſoever thy hand and thy counſell determined before to be done.* 3. It is an over-ruling Providence. Acts 4. 27. Verſe 28.

Somtimes for Judgement, as *Iſa.* 10.5. *O* Aſſyrian! *the Rod of mine anger, and the Staffe in their hand, is mine Indignation, I will ſend him againſt an Hypocriticall Nation, I will give him a charge to take the ſpoile, and to tread downe like the mire in the ſtreet.*— This is Gods work, by the *Aſſyrians*, to ſcourge his people. But the *Aſſyrian* did not propoſe to himſelf any ſuch end as to ſerve God, but he drave on his own deſignes of Ambition and Covetouſneſs, for he ſaith v. 7. *He meaneth not ſo, neither doth his heart think ſo: But it is in his heart to deſtroy and cut off Nations, not a few.*— Yea, *Nebuchadnezzar* in warring againſt *Tyrus*, is ſaid to have *wrought for God*, and God payes him his wages, ver. 20. *I have given him the land of* Egypt *for his labour, wherewith he ſerved againſt* Tyrus, *becauſe they wrought for me ſaith the Lord*; Though they did not know my will, nor had any intent to obey it, yet by their wicked hands the Lord executed his judgement on *Tyrus*. Ezek. 29. 18.

Many times the paſſages of Providence are ſo ſtrange, and in that darkneſſe, that we cannot ſee Gods liking or diſliking by them, as in *Job's* caſe, we cannot tell what judgement to make upon them. Job 11. 7. *Canſt thou by ſearching finde out God? Canſt thou finde out the Almighty unto perfection? His judgements are unſearchable, and paſt finding out*, Rom, 11. 33. *Job* could not find out God in his workings, though he 4. It is an aſtoniſhing Providence.

he ſought it diligently. Job 23. 8,9. *Behold I go forward, but he is not there, and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him; he hideth himſelf on the right, that I cannot ſee him: But he knowes the way that I take. He doth great things paſt finding out: Lo, he goeth by me, and I ſee him not; he paſſeth on alſo, but I perceive him not: Behold he taketh away, Who can hinder him? Who will ſay unto him, What doeſt thou?* The Lord worketh by his Prerogative ſometimes, and there is no reaſon to be given for it; The Lord knowes all our wayes, paths & turnings, but we cannot find out the reaſon of his dealings.

Job 9. 10, 11, 12.

5. It is a juſt Providence.

Yet we muſt ſtill conclude, that in all Gods wonderfull Acts of Providence in the changes and alterations of the world, we muſt acknowledge his Juſtice, Soveraignty, Power and wiſdome, though the inſtruments and their works be wicked, though his wayes be far above and out of our ſight, his *footſteps* are in the *Clouds*, and in the *great waters*, yet every mouth muſt confeſſe, that *holy, holy, holy, is the Lord God of Hoſts, the whole earth is full of his Glory*, Iſa. 6. 3. This did the Angels proclaime before the throne of God, when he ſate to Judge the earth. And ſo *Jeremie*, though he underſtood not the reaſon of Gods proceedings, yet he doth acknowledge, that *God is righteous in all that he doth*, Ier. 12. 1. *Righteous art thou O Lord when I plead with thee*, &c. *Iob* gives God the glory of his holineſſe and juſtice, though he knew not why the Lord ſhould deale ſo ſeverely with him. *Iob. 9. 15. whom though I were righteous, yet would I not anſwer; But I would make my ſupplication to my Iudge.* Thus we are to judge of the paſſages of Providence, we muſt obſerve them, learn by them, conſidering that he worketh by wicked inſtruments, that his goings are ſometimes hid from us, yet ever juſt and righteous.

What we deny to Providence.

Secondly, We muſt not make Providence a rule or judge of Duty, nor to be a warrant of our Actions: we muſt not accept the moſt ſignall demonſtrations of Providence againſt a Scripture-rule; no alterations of Times, no ſucceſſes of Providence, no Afflictions, no croſs Accident ſhould cauſe a godly ſoule to alter his Principles, nor to depart from the words

words of Inſtruction, which we have received from the mouth of God, to build to our ſelves new perſwaſions, and actions upon new principles of providentiall favours or diſ-favours; Learn this from *Iob*'s holy reſolution, Job 23.9. *Though I cannot ſee him in his dealings towards me, yet my foot hath held his ſteps, his waies have I kept, and not declined, neither have I gone back from the commandement of his lipps*: Nothing of Providence muſt alter the Rule. See Pſal. 119. 83,84,87.

This is proved by five Reaſons: 1. Becauſe God uſeth wicked men for his Inſtruments, and proſpereth the Cauſe. The Prophet (*Habakkuk* 1. 13.) expoſtulates with the Lord, and calls them wicked; *Wherefore looke ſt thou upon them that deal treacherouſly, and holdeſt thy tongue when the wicked devoureth the man that is more righteous than he, and makeſt men as the fiſhes of the Sea, that have no Ruler over them?* Here you ſee Gods vengeance executed by men that were far worſe. Again, if providentiall ſucceſſes declare Gods liking and our duty; and that they be Judges of the goodneſſe of a Cauſe, then let the Mahumetans rejoice and boaſt in Religion, as they do, ſaying, God with an almighty hand from heaven hath approved it, with invincible prevailings againſt the Chriſtians, &c. If Providence muſt frame our judgement of any Matter, or Cauſe, or Opinion, then let *Antiochus*, the type of Antichriſt, be a Saint, and judged to have God on his ſide, when he ſo miſerably waſted the Jews. In *Dan.* 8.9,10,11. we read, that out of one of them (namely of the *Seleucide*, which reigned in *Aſia* and *Babylon*) came forth *a little horn* (that is) *Antiochus Epiphanies*, toward the South (that is, *Egypt*) and towards the Eaſt (that is, *Perſia*) both which were conquered by *Antiochus*, and towards the pleaſant Land (that is, the Land of *Iſrael* ſo called, for its bleſſed Priviledges) againſt theſe that Tyrant wonderfully prevailed, ver. 10. for *he waxed great, even to the hoſt of Heaven*, (that is, to war againſt Gods Church) *and caſt down ſome of the Hoſt, and of the Starres, to the ground, and ſtamped upon them.* Yea, ver. 11. *He magnified himſelfe even to the Prince of the Hoſt, and by him the daily ſacrifice was taken away, and the place of his Sanctuary was caſt downe*: And 5. *Reaſ.* 1.

ver. 12. *An Hoſt was given againſt the daily Sacrifice, by reaſon of tranſgreſſion, and it caſt down the truth to the ground, and it practiſed and proſpered*; Here's a wonderfull ſucceſſe; and many of the Jewes ſeeing him thus to proſper, began to alter their Religion, to forſake the holy Covenant, *for armes did ſtand on his part*, that is, Power and Victory; *and ſuch as did wickedly againſt the Covenant, he corrupted by flatteries*, &c. I demand now, Was the cauſe of *Antiochus* juſt and good, becauſe he proſpered? Or did thoſe Jewes do well, that changed their Minds and their Religion, and fell to the Conquerours ſide, as if Gods minde had been hereby declared to alter the eſtabliſhed Worſhip, or that Idolatry pleaſed him better than the daily Sacrifice, which was now took away? God forbid! Laſtly, if ſucceſſes muſt ſway our opinions and practiſes, then why do we not turn Papiſts, and worſhip the *Beaſt*, Rev. 13.7. *to whom it was given to make warre with the Saints, and to overcome them*? What ſhall we think? Doth God by this ſucceſſe, approve of the Beaſt, or of his War? Or muſt the Saints now alter their Principles, and worſhip the Beaſt? The Text (ver. 8.) tells us, that the groſs number of people (which hang their Religion upon Providence) ſhall worſhip him all, except they, *whoſe names are written in the Book of Life*.— Thus you ſee how God doth proſper the worſt Cauſe, and the vileſt of men; how the Lord doth make uſe of wicked Inſtruments to puniſh an hypocriticall Church: — And that they are the worſt of men, even men that do wickedly againſt the Covenant, who change their Opinions with ſucceſſes, and depart from the written Truth, as if God and his Word were changed with the change of the World. Read *Ier.* 12.1,2,3.

Dan. 11, 30, 31, 32.

2. *Reaſ.* If Providence may ſet up new Rules of Opinion & Practiſe, then you may as well caſt Lots of what Opinion and Religion, of what Side and Perſwaſion you will be; for as much as a Lot is guided by divine Providence. *Prov.* 16.33. *The Lot is caſt into the Lap, but the whole diſpoſing thereof is of the Lord.*

3. *Reaſ.* If Succeſſes of Providence may determine of Gods Will and our Duty, then you will be forced oft-times to Juſtifie and Condemn the ſame Cauſe and the ſame Perſons, when this

this ſide proſpers, O now, God, ſay they, hath declared himſelf, owned their Cauſe from Heaven; yea, ſome have not ſtuck to call *Worceſter* the Valley of Deciſion, as if now all doubt and controverſie touching the Kings Cauſe, and the new Common-wealth, were determined, paſt all diſpute; But what if Providence takes againſt them? What if the Lord blaſts their Counſels and their Power? Then the contrary Judgement is to be made (namely) that God doth not own our Cauſe, nor approve our doings; then we muſt by the ſame rule condemn our ſelves, and our former Actings,— unleſſe you will ſay, that Providences may preſcribe Duty, when they make for us, but not when they ſtand againſt us: and when God ſeems to plead the Cauſe of our Adverſaries; (But this were Childrens play ſo to argue.)

If Providences alter the ſtate of the Queſtion, then a project or deſign, ſingularly wicked, and abhorring to Nature and Religion, if it ſucceed well, does ceaſe to be evil, which cannot enter into the thoughts of any but an Atheiſt, *Felix ſcelus* is *ſcelus* ſtill: It is a ſure rule in Divinity, that *malum in ſe*— (ſuch are the ſinnes againſt the Morall Law) cannot be made good by any Circumſtances whatſoever. Sin is ſin ſtill, Murder, and Perjury, &c. are ſinnes ſtill, and no ſucceſſe can, or ought, to alter our judgement concerning them. 4. *Reaſ.*

Nay laſtly, It is a judgement from God to proſper in wickedneſs, and therefore no ſign of his approbation, *Pſal.92.7. When the workers of iniquity do flouriſh, it is that they ſhall be deſtroyed for ever.* There's a ſad reckoning; everlaſting Deſtruction for their preſent Proſperity: *The proſperity of Fools deſtroyes them*; through Gods juſt wrath their hearts are hardned, that they cannot repent. *Becauſe they have no Changes, therefore they fear not God.* Their conſtant, and uninterrupted Poſterity, is the reaſon of their perſeverance in wickedneſs and contempt of God, through long continuance of ſinning they grow obdurate, and hardned to their utter deſtruction. God ſends Troubles and Afflictions to his children in mercy, and gives Proſperity to the ungodly, in wrath. Let God lay on me any affliction, rather than ſuffer me to proſper in the way that is evil: A hard heart is 5. *Reaſ.* Prov. 1. 32. Pſal. 55. 19.

a fearefull judgement, and *Solomon* obſerves *Eccl.*8.11,12. that impenitencie is the fruit of ſuch proſperity. *Becauſe ſentence againſt an evill doer is not ſpeedily executed; therefore the heart of the Sons of men is fully ſet in them to doe evill*, they bleſſe themſelves and ſay, No evill ſhall happen unto us. But what ſayes the Lord, *ver.* 12. *Though a ſinner does evill an hundred times, and his dayes be prolonged, yet ſurely I know that it ſhall not be well with the wicked*, their damnation ſlumbereth not, it is every day nearer and nearer, and the longer it ſtayes, the more heavy it will be; it comes with feet of Wool, but it will ſtrike with hands of Lead, *though it be given him to be in ſafety, wherein he reſteth*, and feareth no danger, *yet his eyes* (that is, Gods eyes) *are upon their wayes; They are exalted for a little while, but are gone, and brought low, they are taken out of the way as all others, and cut off as the tops of the eares of Corn.* See Job 24.23,24.

I conclude therefore; that Providences are oftner a temptation, than a rule, a triall of our Uprightneſs, not a rule for our Conſciences; he is a poor ſilly Soul, and yet a preſumptuous undertaker, that is not aſſured of the juſtneſs of his Cauſe, till the ſucceſſe determine it.

Queſt. *But is there no judging of Gods liking by his Providence?*

Anſw. Firſt, There is much of Providence in great actions, but not of his will and liking, as hath been ſhewed.

Secondly, Providence following a promiſe, is a Token of his love and liking. So *Joſhuah* might take comfort in his ſucceſsfull war, *Joſ.*23.14. *Not one good thing failed.*

Thirdly, it is no comfort at all to be the rod and Inſtrument of Gods anger or vindicative Providence on wicked men; for ſo was the King of *Aſſyria*, &c. *Iſa.*10. ſo was *Jeroboam* and *Jehu*, &c.

Fourthly, it is no comfort to ſay, the will of God is fulfilled by us; and if it were not his will, this could not have been done: True; yet woe to that man, by whoſe ſins and vices, God brings to paſſe his owne worke; *The Son of man goeth, as it is written of him*; *Iudas* and *Pilate* did no more but what was written, & what the hand and Counſell of God had determined before to be done; *yet woe be to that man,*

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by whom the Son of man is betraied; Good had it been for that man, that he had never been borne; The Inſtrument may be damned, though God made him his ſcourge; when the Child is corrected, the Rod is caſt into the fire.

Thus I have at laſt finiſhed my ſecond uſe, wherein I have vindicated the ſupreme Authority of Scripture, againſt a foure-fold Error: Firſt, of them that would place this Authority in the Church. Second, of them who appeale from Scripture to the Spirit; Third, of them that make Reaſon the Supreme Judge; The fourth, of them that expound Scripture according to Providences.

There remaines one Queſtion to be reſolved, for the cloſe of this whole matter (namely) *Into what then is our Faith finally reſolved, and whereupon doth it ſtay it ſelfe, ſeeing the forementioned things, the Church, the Spirit, Reaſon and Providence, though their help and Miniſtery be needfull, yet our Faith is not built upon them, as hath been ſhewed?* Queſt.

The Authority and Truth of God ſpeaking in the Scripture, is that upon which our Faith is built, and doth finally ſtay it ſelfe; The Miniſtery of the Church, the Illumination of the Spirit, the right uſe of Reaſon, and the choiceſt helps, by which we believe, by which we ſee the Law and will of God; But they are not the Law it ſelfe; the Divine Truth and Authority of Gods Word, is that which doth ſecure our Conſciences. *Anſw.*

To the grounding of Faith it is neceſſary, that we know, firſt, what is the truth revealed, for elſe we cannot believe it, nor reſt upon an unknown Truth; Secondly that God hath indeed revealed and declared thoſe truths; and then the ſoul reſteth upon it, as a ſure Anchor of faith and hope. If you ask what it is that I believe? I anſwer, I believe the bleſſed doctrines of ſalvation by Jeſus Chriſt; if you ask, why I believe all this, &why I will venture my ſoul to all eternity on that doctrin? I anſwer, becauſe it is the revealed will of God concerning us; This is the way of Salvation, which God hath made known to the Sons of men. If you ask further, How I knowt hat God hath revealed them? I anſwer, by a two-fold certainty; one of Faith, the other of Experience; Firſt I do infallibly

Two things are required to the reſolving and ſetling of Faith.

infallibly by faith believe the Revelation, not upon the credit of any other Revelation but for it ſelfe, the Lord giving Teſtimony thereunto, not only by the conſtant Teſtimony of the Church, which cannot univerſally deceive, nor only by miracles from heaven, bearing witneſſe to the Apoſtles doctrine, but chiefly by its own proper divine light, which ſhines therein. The truth contained in ſcripture is a light, and is diſcerned by the Sons of light: It doth by its own light perſwade us, and in all caſes, doubts, and queſtions, it doth clearely teſtifie with us, or againſt us; which light is of that nature, that it giveth Teſtimony to it ſelfe, and receiveth Authority from no other, as the Sun is not ſeene by any light but his own, and we diſcerne ſweet from ſowre by its own Taſte. And the meanes for opening our eyes to ſee this light (whereby our conſciences are aſſured that we reſt in God,) are diverſe: firſt, ſome private, as Reading, Prayer, conference of places, conſent of Churches in all Ages, Helps of learning, and reaſon ſanctified.

John 5.32. 36. Luke 1. 4.

Secondly, ſome publike, as the Miniſtery of the Word, which is the Ordinance of God to get this aſſurance, which Act of the Church is not Authority to ſecure me, but Miniſtery to ſhew me, that which ſhall ſecure me, which Miniſtery is founded on the Scripture it ſelfe, in that from thence it fetcheth the reaſon that doth perſwade me, and ſheweth the light, that doth infallibly aſſure me.

Thirdly, But the thiefe helpe, to ſhew me and aſſure me of this light, is the Holy Spirit, given to Gods children, in, and by the uſe of the former meanes to open our underſtandings, to enlighten our mindes, that we may know and believe the words of this life, and the things which are freely given unto us of God; In which light thus ſhewn unto us, Faith ſtaieth it ſelfe, without craving any further teſtimony or proofe, in the ſame manner that the Philoſopher proveth, that with the ſame ſenſe we ſee, and are aſſured we ſee: Thus I know by the certainty of Faith, reſting upon its object, that the Doctrine of Scripture is from God: This is a certainty in reſpect of the underſtanding.

1 John 2. 20. Eph. 1. 17, 18. 1 John 5. 6, 9.

2. Whereunto adde, that other certainty of experience, which

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is a certainty in reſpect of the Affections and of the ſpirituall man, This is the ſpirits Seale ſet to Gods truth, (namely) the light of the word; when it is thus ſhewen unto us, it doth worke ſuch ſtrange and ſupernaturall effects upon the ſoul; it doth *renew us in the ſpirit of our minds*, we beholding this *Glory of God* in the Goſpel are *changed into the ſame image*; it doth mightily convince our conſciences; it *pulls down our ſtrong holds of ſinne*; It *caſteth downe our imaginations and reaſonings*, which would *exalt themſelves* againſt the *knowledge of God*; It inflames the heart with love of God, hatred of Sinne; It fills the heart with joy and peace, ſuch as the world cannot give; It perſwades us of the truth and goodneſſe of the will of God, and of the things revealed; and all this by way of ſpirituall taſte and feeling, ſo that the things apprehended by us in Divine knowledge, are more certainly diſcerned in the certainty of experience, than any thing is diſcerned in the light of naturall underſtanding, (which hath the certainty of ſpeculation onely, but not of experience. *How ſweet are thy words unto my Mouth! they are ſweeter than honey, and the honey comb*, Pſal. 119.

2 Cor. 3. 18.

2 Cor. 10, 4, 5.

They that are thus taught, doe know aſſuredly, that they have heard God himſelfe: In the former way, the light of Divine Reaſon cauſeth approbation of the things they believe. In the later, the Purity and power of Divine knowledge, cauſeth a taſte and feeling of the things they heare: And they that are thus eſtabliſhed in the Faith, doe ſo plainly ſee God preſent with them in his Word, that if all the world ſhould be turned into Miracles, it could not remove them from the certainty of their perſwaſion; you cannot unperſwade a Chriſtian of the truth of his Religion, you cannot make him thinke meanly of Chriſt, nor the Doctrine of Redemption, nor of duties of Sanctification, his heart is fixed truſting in the Lord. So then we conclude, that the true reaſon of our Faith, and ground, on which it finally ſtayeth it ſelf, is the Authority of God himſelf, whom we doe moſt certainly diſcerne, and feele to ſpeake in the word of faith, which is preached unto us. And thus much of my firſt doctrine: the ſupreame and divine Authority of the Scripture,

to

to determine in all matters of faith, and practice.

Of their Error, who deny the Authority of the Old Teſtament, as if now out of date.

Joh. 5 39. *Search the Scriptures*, &c. At that time there were no other ſcriptures penned, but thoſe of the old Teſtament: hence my

2d. *Doct.* Second doctrine is this, That the ſcriptures of the old Teſtament are ſtill of divine Authority to the Churches of Chriſt under the Goſpell, to judge and determine in matters of Faith, and duty, &c. To what end ſhould we ſearch the ſcriptures, if they were no longer of Authority and Power to inſtruct, Command and direct our beliefe and practiſe? But ſin is to be judged ſin, and duty to be eſteemed a duty, and faith to be accounted faith according to the old Teſtament, and therefore their Authority is unqueſtionable. For proofe obſerve how Chriſt and his Apoſtles in the new Teſtament doe beare witneſſe to the Authority of the old. *Mat.*7.12: *Whatſoever ye would*, &c. *For this is the law and the Prophets*: under the *Law*, and the *Prophets*, Chriſt comprehends the whole old Teſtament, and tells his hearers, they muſt doe, as they would be done unto, Becauſe the *Law* and the *Prophets* teach and require it; Chriſt did not bring a weake proofe: Add hereunto the Practiſe and advice of Chriſt, *Luke* 24. 25.27. He reproves the *two diſciples* for not *believing* the *Prophets*, and then *Beginning at Moſes and all the Prophets he expounded unto them in all the*

Eph. 2.20. *ſcriptures the things concerning himſelf*. Paul ſaith *our Faith and Salvation is built upon the foundation of the Apoſtles and Prophets*; now if that foundation be deſtroyed, what will become of our faith? and therefore *Chriſt opened their underſtandings, that they might underſtand the ſcripture*, ver.45. What needed this, if thoſe ſcriptures were now abrogated? if *Moſes* and the *Prophets* were removed by the preaching of the Goſpell, why did Chriſt open their underſtandings to underſtand them, and not rather tell them, that they were aboliſhed? Why did Chriſt lay the foundation of the Chriſtian faith, upon that, which was not?

Obj. This anſwers their objection, who ſay, *the old Teſtament was of force, till Chriſts death and Reſurrection*; *But when the*

the new Teſtament was confirmed by the death of the Teſtator, then the old was void.

But here you ſee Chriſt, after his Reſurrection, doth turn thoſe two Diſciples to thoſe writings for grounding of their Faith, Chriſt might have told them of new Goſpel-truths if any ſuch had been; But he remits them to the Scriptures, and heightens their wits to underſtand and believe them, as a ſure Anchor of their Faith; And ſo in the Parable, *Luke* 16.29. the adviſe given by Chriſt to ſave the Living from going to Hell, is this, *They have* Moſes *and the Prophets, Hear them*, therefore not to be rejected as of no uſe to ſave or damne. *Sol.*

Conſider the example of the Apoſtles in all their preaching, they did acknowledge the Authority of the old Teſtament: Saint *Peter Acts* 2: when he would convince the Jews of the *reſurrection* of *Chriſt*, and bring them to *faith* on him, whom they had betrayed and ſlain, he makes all good out of the *Old Teſtament*, quoted thrice from *ver.*25. to 36. And this was after Chriſts Aſcenſion. 2.

It is objected by ſome, that *Chriſt ſpake to his Diſciples by and from Scripture: But when he was gone into heaven, then he refers them to the teaching of the holy Ghoſt, which he had promiſed to ſend unto them. Joh.*16.13. He will guide you into all Truth, and ſhew you things to come. Obj.

Chriſt ſpeaks of the extraordinary gifts of the Spirit to the Apoſtles after Chriſts Aſcenſion: by help of which, reſiding and abiding in them, they ſhould be priviledged from erring, and made to underſtand many things concerning Chriſts Kingdome, which as yet they underſtood not; but here's not a ſyllable of ſetting up a Teacher, that ſhould overthrow the Scripture; Yea, this Objection is anſwered by the former example of S. *Peter*; for S. *Peter* fetcht his proofes out of the Old Teſtament, after the pouring forth of the holy Ghoſt upon them, *ver.*16, 17. *Theſe are not drunken as ye ſuppoſe, &c.* at that time the *holy Ghoſt* was already deſcended on the Apoſtles, and they *ſpake with tongues, ver.*3. But they had never a tongue to ſlight the writings of the *Old Teſtament*; but S. *Peter*, though inſpired by the holy Ghoſt, yet fetcht all his *Sol.*

proofes from thence. Conſider the practice of S. *Paul*, who contending for the faith of Jeſus doth confirme his doctrine from thence, *Acts* 26.22. *ſaying none other things then thoſe, which Moſes and the Prophets did ſay ſhould come, that Chriſt ſhould ſuffer &c. So he* confirms his doctrin of the *Reſurrection* out of the ſcripture, 1 *Cor.* 15.4. Laſtly in this ſort did *Philip* make uſe of the *Prophets* for the converſion of the *Eunuch*, *Acts.* 8.35. *He began at that ſcripture, and preached unto him Jeſus.* Thus you ſee the Authority of thoſe books is alleadged by Chriſt and his Apoſtles, and made uſe of to lay the foundation of faith, to convince of ſin, to Convert ſouls, to keep men from the coming into the place of Torment; And all this after Chriſts aſcenſion, and the comming of the holy Ghoſt, and therefore they are ſo to be acknowledged, and

1. *Reaſ.* received of us for the ſame uſes: *Becauſe Salvation is of the Iews, Ioh.* 4.22. The doctrine of Salvation was a ſacred Treaſure committed to that people; if their Religion were not true, ours is falſe; if their ſcriptures be vaine, our faith is vaine alſo; This was the *Iews* preheminence, *chiefly becauſe to them were committed the Oracles of God, Rom.* 3.3. which S. *Stephen* calls *lively Oracles, Acts.* 7.38. becauſe delivered, *vivâ voce*, and becauſe they ſerve to make alive the dead ſoul, and the Fathers received them to deliver unto us.

2. *Reaſ.* Thoſe Books of the old Teſtament, are either Hiſtoricall, Propheticall, or Doctrinall; The *Hiſtoricall* and *Propheticall* are unto this day the grounds of our faith in the points of Creation and Providence; of the Fall and miſery of man, of the comming of the *Meſſiah*, of his Perſon and Office, and of Salvation by him; Secondly, of admonition, reprooſes, and inſtructions for holy life. The *Doctrinall* parts, as the Law of *Moſes*, the *Pſalmes*, *Proverbs*, and many paſſages of the Prophets, have their uſe of inſtruction in faith and holineſſe, in the right uſe of Gods worſhip and Ordinances: every one of theſe parts is of perpetuall uſe and Authority, to command and regulate our faith and manners; It was true, it is true, and will be for ever true, they did teach the Church of God of old, they doe the ſame to us, and will doe the ſame to the worlds end; ſo that whoſoever is under

a promiſe of the old Teſtament, he may rejoyce, and take comfort in it; or if under a curſe, let him Tremble, if under a command, let him obey it, (if under a Propheſie, let him reſt upon it) we finde Goſpell-graces regard Old Teſtament prooſes. *Heb.* 13.5. *Let your Converſation be without Covetouſneſſe; for he hath ſaid, I will never leave thee.* And Goſpell-duties urged upon old Teſtament precepts, as *Eph.* 6.3. *Honour thy Father and Mother, which is the firſt Commandement with promiſe.*

What ſay you of that part, which is Typicall and Ceremoniall? Queſt.

Though they ceaſe and be aboliſhed as to our practice, yet they are perpetuall, and ſtill a part of holy ſcripture, as for our teaching and learning, The Types and figures of the Law are a kinde of Propheſies, for they doe in certaine Actions ſet forth Chriſt to come, and the benefits by him; as the Prophets did by their words and writings, they ſtill teach and inſtruct, and we may fetch Arguments of faith and duty from them, as *Paul* doth in the Epiſtle to the *Hebrews*, and other places (as for example) if the Queſtion be between us and the *Socinians*, whether Chriſt by dying did make Attonement for ſin. We ſay, yea, and the Law and the daily Burnt offerings and ſin offerings doe teach the ſame: if ye ask of the manner how? Anſwer, it is by ſprinkling the ſinner, (that is) by applying it to our own ſouls. If the queſtion be about Miniſters and their maintenance, in the New Teſtament the Apoſtle proves it to be the peoples duty from the Law. 1 *Cor.* 9.7. *Who goes a warfare at his own Charge?* That's *Pauls* Argument; Miniſters muſt be paid as well as ſouldiers, and he fortifies his reaſon by Teſtimony of old Teſtament *ver.* 8. *Say I theſe things as a man? Or ſaith not the Law the ſame? For it is written in the Law of Moſes, Thou ſhalt not muzzle the mouth of the Ox, that treadeth out the Corne*; The ſame prooſe he uſes upon another occaſion. 1 *Tim.* 5.17.18. *Anſw.* The ceremoniall Law is ſtill a Teacher of Morall duties.

But Pauls prooſe is faulty, becauſe it is a Ceremoniall prooſe, and ſo denies Chriſt to be come in the fleſh. Obj.

God intended in that Law, to teach us ſomething, that is morall, *Anſw.*

morall, (namely) that God doth take care for Miniſters, and for his Labourers in his word, more than for Oxen; and if that Law be written for our ſakes; then why may not other things written in the Ceremoniall Law, teach a morall duty, as well as that? The Ceremoniall law, as it doth ſet forth Chriſt, ſo alſo the duty of Chriſtians in their holy adminiſtrations: Thus the *Purging out of Leaven*, did teach the putting away of filthy affections from our holy ſervices, and polluted people from the ſociety of the Church, 1 *Cor.* 5.7.13. So the *ſprinkling of the unclean*, doth teach, that when we preſent any ſervice to the Lord, we muſt renue our repentance, and not come with defiled hearts or hands, 1 *Tim.* 2.8. By the *conſecrating of the firſt fruits* we are taught, that we ought to be *conſecrated* as *holy* unto the *Lord*, as a kind of *firſt fruits* of his creatures, *Iam.* 1.18. *Rev.* 14.4.

We are not ſubject to thoſe Ordinances to doe them, we offer not the ſacrifices, becauſe Chriſt is come; yet looke what they ſignifie, they teach, and they ſerve for our learning, as is ſaid.

Obj. *But there is Heb.* 7.18. *A diſanulling of the Commandement for the weakneſſe and unprofitableneſſe of it.*

Anſw. 1. The meaning is this, that the *blood* of thoſe *ſacrifices* did not take away ſin by any power or vertue, that was in them; they of themſelves are *weake* and *beggarly*, if any body ſhould reſt in them, as the Carnall *Iews* did; and therefore, he ſayes, *thoſe Ordinances were to ceaſe, and give place, when the true Sacrifice, Ieſus Chriſt was offered; which* alone did and could take away ſin; *The law made nothing perfect*, but in their relative uſe and end, they did *lead* unto Chriſt, that *better hope*, who made all perfect; For his blood ſerved *for the redemption of ſins and tranſgreſſions, which were committed under the firſt Teſtament.* So that the way of Salvation taught then in Types, and now without them; the ſubſtance of the Covenant is one and the ſame, only that former manner of Adminiſtring waxeth old, and is put into a *new way*, which is ſignificantly expreſſed, *Heb.* 7.12. There is μετάθεσις τοῦ νόμου; not an *aboliſhing* of the ſubſtance of the Covenant, but a *Tranſpoſition* of it into another way; As a Tenant, that holds

Heb. 7.19.

Heb. 9.15.

holds by Copy, if he obtain to hold in Fee, the latter grant doth indeed actually null the former Tenure, yet not the former Benefit, his Tenure is mended, being changed into Fee ſimple: So the coming of the New Teſtament doth better our Tenure, but alters not the Promiſes, Commands, Counſels in the Old. For as the ſubſtance of the Prieſthood was not to end, as having no more a being on the Earth, but onely tranſlated upon other perſons. *I will take of the Gentiles for Prieſts and Levites:* So the matter of the Covenant was not deſtroyed, and taken quite away, but onely changed into another Form, other Sacraments, and yet the *ſame*; other for the Sign, the ſame for Subſtance, *the ſame ſpiritual meat* and *drink, the ſame Rock, Jeſus Chriſt.*

Blow at Root. p. 60.

Iſa. 66. 21.

1 Cor. 10. 3, 4.

I anſwer, That when the Apoſtle there ſpeaks of *diſannulling the Old Teſtament*, he doth not mean the Books of the Old Teſtament, but that old manner of publiſhing, adminiſtring, and applying the Covenant.

Anſw. 2.

The Books of the Old Teſtament had Chriſt for their principall ſcope and ſubject. *Moſes wrote of me, if ye believe* Moſes, *you would believe me, if ye believe not* Moſes, *ye cannot ſoundly believe the Apoſtles:* Thus they *reaſoned and perſwaded the things concerning Jeſus out of the Law, and Prophets.* Wherefore we conclude, that the Scriptures of the Old Teſtament, are to be reteined ſtill in force, as the good Word of God written for our learning, and a Word that ſtill ſpeaks unto us as unto Children, in *Doctrines*, in *Exhortations*, in *Conſolations.*

John 5. 46.

Acts 2. Acts 28. 23.

1 Cor. 10. 11.

Cap. I. Sect. III.

Lond. Teſt. p. 5.

Of their Error, who teach, that it is no foundation of Chriſtian Religion, to believe that the Scriptures, in Engliſh, are the Word of God.

3. *Doctr.* NOw, that ye may diſcern the Truth, and avoid the Danger of this wicked Error, I oppoſe unto it my third Doctrine, which is this, (namely) To believe the Scriptures (which we are bid to ſearch) whether in the Originals, or in the Engliſh Tranſlations, to be the Word of God (that is) to contain in them the Mind and Will of God, concerning Mans Salvation, is a neceſſary foundation of Chriſtian Religion, that is, of our Faith, and worſhip of our Profeſſion and Practiſe, elſe to what end did Chriſt bid *ſearch the Scriptures*, if the believing of what we ſearch and find to be the Word of God, be not the foundation of our Religion? To what end ſhould I ſearch the Bible, rather than any other Book, if I do not think it to be of God? And I therefore ſearch it, that I may know what Religion to be of, that is, what I muſt believe and profeſſe; what God I muſt worſhip, and in what manner: The end of that ſearching was to beget Faith and true Religion in thoſe unbelieving Jewes, with whom Chriſt had to deal. If I believe it not to be of God, I can have no foundation of my Religion. For true Religion is not the Product of naturall Reaſon, or humane Wiſdome, but of the will of God, declaring all matters of Faith, of Worſhip and Life.

True Religion is onely from God.

No man hath known God at any time, and as long as the World was without the revealed will of God, they wandred after the imaginations of their own hearts: ſo he tells the

Acts 14.16.

Galatians, c. 4.8. *When ye knew not God, ye did ſervice unto them, which by nature are no Gods*: That which is not God by nature, is not God at all: There were Gods of Mens making: the Gods of the Nations were not Gods, but onely

in

in the opinion and conceit of them that made them so: *We know that an Idoll is nothing* (that is) nothing indeed, nothing but in the conceit of the Idolater, it is no such thing, as he takes it to be. Now that which is a God of mans making, is not God. The Lord chargeth the people with this folly, *they Sacrificed unto Devils, not to God, to Gods whom they knew not, to new Gods that came newly up*: whereas the true God is not a made God, he is a God whether we think it or not, he is God by his own nature, the ever living and eternall God, in the knowledge and true worship of him does all true Religion consist, and therefore in compassion to the World, God sent unto the Jewes first, his Word, his Statutes, and Ordinances, a choice Priviledge. *Chiefly, because unto them were committed the Oracles of God:* And in the *fulnesse of time* he brought the *Gentiles* into fellowship with the *Iewes*, and *turned them from their vanities unto the Living God, which made Heaven and Earth, the Sea, and all things therein. You know* (sayes Paul to the Thessalonians, 1 Ep. 1. 9.) *How ye turned to God from Idols to serve the living and true God.*

1 Cor. 8. 4. Deut. 32. 17. Isa. 43. 12. Jud. 5. 8. Rom. 3. 3. Act. 14. 15.

All religion is either the invention of men, or of God; if our Religion be after the Inventions and Commandements of men, it is all in vaine. *Mark* 7. 7. *In vaine doe they Worship me, teaching for doctrines the Commandements of men*, although they carry the greatest shew of wisdome, humility, and Austerity. That which the Lord hath commanded us, that only may we doe; *whatsoever things I command you observe to doe it, thou shalt not adde thereto, nor diminish from it. Deut.* 12. 32. His will revealed is the only true ground of all Religion, and the measure of his Worship; if we doe any thing contrary, nay, if any thing besides what he commands, it is abomination: The Prophet *Ieremy* speaking of the peoples inventing additionall services does condemne them in this very respect, because *God commanded them not, nor spake it, neither came it into his mind*, Jer. 19. 5. If it came not into his mind, then not from his mind to us; And therefore that Religion is all in vaine. Let this then be first setled in your minds, that the word of God is the only foundation of Christian Religion.

Col. 2. 23.

And

And for the right grounding of our Religion, it is neceſſary that we believe it to be ſo; To believe the ſcriptures to be the word of God, is the foundation of Chriſtian Religion,

Eph. 2. 20. 22. *We are built upon the foundation* (that is upon the doctrine) *of the Prophets and Apoſtles*, and *Faith* is it, that cauſeth us to *reſt* thereon; therefore it is called *the word of faith*; it muſt be received as from God, believed as Gods word; if we doe not believe it to be the word of God, we have no reaſon to ground our Religion upon it, more than upon the *Alcoran*; if we doe not believe it to be the word of God, we have no faith, and conſequently no Religion. Thus Chriſt argueth *Ioh.* 5.46,47. *Had ye believed Moſes, you would have believed me, but if ye believe not his writings, How ſhall ye believe my words?* To believe the ſcriptures to be the word of God, is the ground of faith, and therefore the foundation of Chriſtian Religion.

Obj. *Yea, but to believe the Engliſh ſcriptures, or the Bible tranſlated into Engliſh to be the word of God; This is no foundation of Chriſtian Religion.*

Scriptures in Engliſh are the Rule of Faith. This is but an old piece of *Popery* in an *Independent* dreſſe; The Papiſts to diſcredit our Tranſlations, and to keep the people from Reading the Scriptures, and ſo to keep up the Churches Authority, are wont to Cavill and ſay, the Engliſh ſcriptures are no foundation of Chriſtian Religion.

Way to the Church. S. 5. The Jeſuites Rule. Thus that *Ieſuite*, with whom Doctor *White* has to doe, layes this for his firſt concluſion (namely) *that the ſcriptures alone, eſpecially as tranſlated into the Engliſh Tongue, cannot be the rule of Faith:* He gives two Reaſons for his Aſſertion;

1. *Reaſ.* The firſt is, becauſe theſe Tranſlations are not infallible, as the Rule of Faith muſt be; for neither were the Scriptures immediately written by the Holy Ghoſt in our language, neither were the Tranſlators aſſiſted by the Spirit infallible, as appeares by the often change, and correcting of the Tranſlations, which ſhews, that ſome of them were defective.—

Dr. *White's* way to the Church. S. 6. How can an unlearned man be ſure, that this Tranſlation, which now I have, or you have, does not erre, unleſs you admit the Authority of the Church, to aſſure us, that ſuch and ſuch a Tranſlation doth not erre?

For

For answer hereunto, I lay down these two Conclusions: First, that Divine Truth in English, is as truly the Word of God, as the same Scriptures delivered in the Originall, Hebrew or Greek; yet with this difference, that the same is perfectly, immediately, and most absolutely in the Originall Hebrew and Greek, in other Translations, as the vessels wherein it is presented to us, and as far forth as they do agree with the Originalls: And every Translation agreeing with the Originall in the matter, is the same Canonicall Scripture that Hebrew or Greek is, even as it is the same Water, which is in the Fountain, and in the Stream; we say this is the Water of such or such a Well, or Spring, because it came from thence; so it is in this business, when the Apostles spake the wonderfull works of God in the languages of all Nations (that were at *Jerusalem*) wherein they were born; the Doctrine was the same to all, of the same Truth and Divine Authority in the severall Languages: And this Doctrine is the Rule we seek for, and the foundation upon which our Religion is grounded, and it is all one thing, whether it be brought to my understanding in Welch, or English, or Greek, or Latine: All Language, or Writing, is but the Vessell, the Symbole, or Declaration of the Rule, not the Rule it self: It is a certain form or means by which the divine Truth cometh unto us, as things are contained in their words, and because the Doctrine and matter of the Text is not made known unto me but by words, and a language which I understand; therefore I say, the Scripture in English is the rule and ground of my Faith; whereupon I relying, have not a humane, but a divine Authority for my Faith. Even as an *unbeliever* coming to our Sermons, is *convinced of all*, and *judged of all*, and he will acknowlege the Divine Truth of God, although by a humane voice in preaching, it be conveyed unto him, so we enjoy the infallible Doctrine of the Scripture, though by a mans Translation it be manifested unto me.

Answ.

Acts 2. 8. 11.

Dr. *White's* way 5. 5. 2.

1 Cor. 14. 24.

My second conclusion is this; That to believe this to be so (that is) to believe the scripture in English to be the word of God, is a necessary meanes for grounding of Faith and Religion in the hearts of English people.

1. *Reaſ.* The reaſon is, becauſe the rule of faith muſt be firſt both certaine, and Secondly known. For if it be not certaine, it is no rule at all, and if it be not known, it is no rule to us.

White's way. pag 17. Wherefore God hath taught us by corporall letters, which we ſee and read, what he would have us believe concerning him; But to him that heareth not, or that believeth not, Truth and Error, light and darkneſſe is all one. Obſerve the

Rom. 10. 14. Apoſtles reaſoning, *How ſhall they call on him. in whom they have not believed?* (believing you ſee is the foundation of that part of Chriſtian Religion, (namely) holy invocation)

1 Theſ. 2. 13. *and how ſhall they believe in him, of whom they have not heard?* if they doe not underſtand the minde of God by hearing, and hearing it *as from God*, as *the word of God and not of Man*, it is no more than if they heard a piece of *Virgil*, or *Ceſars Commentaries*; for how can we preach to the convincing of conſciences, and ſetling of their ſouls in the way of Religion, except they be perſwaded, that he that preacheth, ſpeaketh from God?

2. *Reaſ.* Laſtly, what comfort can there be in that Religion, which we are not perſwaded is of God? no Religion is able to bring us unto God, but that which came from God, if I doubt of that, I have no Religion at all.

Obj 1. *But how can we believe the Scriptures tranſlated into Engliſh, to be of God, ſeeing Tranſlations are not ſo infallible, as the rule of faith muſt be, in many places they doe not agree with the Originalls?*

Anſw. Let the Engliſh Tranſlation of the Bible ſtand for true, untill the Jeſuite or the Sectary be able to prove the contrary.

O, but I cannot believe them to be true, becauſe the Tranſlators were not aſſiſted immediately by the holy Ghoſt.

Such extraordinary aſſiſtance is needfull to one, that ſhall indite any part of Scripture, but not to a Tranſlator, for a man by his skill in both Languages, by the ordinary helps of prayer and induſtry is able to open in the Engliſh tongue, what was before lockt up in the Originall Hebrew, or Greek. As a Spaniſh or Daniſh Embaſſadour, delivers his Meſſage, and receives his anſwer by an Interpreter. — The interpreter needs

needs not any inspiration, but by his skill in both languages, and his fidelity, he delivers the true mind of one Nation to another: So it is in this case, the Translator is Gods interpreter to a strange people.

Oh! But by the often change and variable Translations, it seems that some have erred. 2. Obj.

Answ. 1. Our English Speech doth vary and change: Books of Law and History, written in Old English three hundred yeares ago, are hardly understood now, and therefore there will need a new translation of them, yet without any alteration in the matter: so in respect of words, and manner of speech, a Translation may be defective, when as it is not erroneous for the sense. *Answ.* 1.

As the same picture in a lesser modell, and of the Body at large.

2. We do not say this or that Translation is the Rule and Judge, but the Divine Truth translated; the knowledge whereof is brought to us in the Translation, as the Vessell, wherein the Rule is presented to us, as is aboveſaid. *Answ.* 2.

Oh! *But how can I be assured, that the Divine Truth is brought in our Translation, rather than in yours? Which does seem to favour the contrary side and opinion, or that either of them is infallible, seeing the Translator being but a Man, may erre, and how shall a unlearned man be sure that this or that Translation erreth not?* 3. Obj.

How the unlearned may know, that his Translation erreth not.

Answ. He knoweth it three wayes: First by the Ministry. Secondly, by the light it self shining in our Translation. Thirdly by the testimony and approbation of the guides of the Church. Philip *said to the Eunuch, Understandest thou what thou readest? And he said, how can I, except some man should guide me?* God hath set Guides to his Church, and he endues them with ability, and fidelity to guide his people. *The Priests lips should keep knowledge, and the People should seek the law at his mouth, for he is the Messenger of the Lord of Hosts.* As lock up a new Apprentice, and a shop of Tooles together, and he will come forth as ignorant as he went in: But let his Master shew him the use of those Tooles, and then by having his senses exercised, he understands the use of them, not so much by the authority of his Master, as by the reason which his Master shews him, then he manageth the trade upon the same

1. By the help of the Ministry.

Acts 8. 31.

Mal. 2. 7.

same reason, that his Master did: so lock up an unlearned man, and a Bible together, and he will come forth as ignorant in matters of faith, as he went in, if you afford no helps: But give him a guide, to open the Scriptures, and then he understands the doctrine, that it is of God.

The Translation is done by the Ministery of the Church, and industry of certain men; And although they be not Priviledged from mistakes, yet we know infallibly, that they have not erred in the matter: we know it, I say, by the same meanes, whereby we know other Truths and Articles of Faith, (namely) by the light of the doctrine translated; for the doctrine contained in the Scripture, is a light, and so it abideth, into what language soever it be Translated, and the children of light know it, and discern it, (as is at large discourſed already) for they *know his voice from all others.*

2 By the Lights that shine in the Translation.

John 10.

And seeing they have faithfully presented the Truth of Scriptures in our own language, we know that the Translation it self is agreeing to the Originalls; for a false Translation does not carry in it the truth of God: Besides this, Ignorant people may rest secure of this point, because our Translation hath the approbation of the guides of our Church, and of other reformed Churches, and stands uncontrouled against the Cavills and malice of the Adversary. The Testimony of friends and foes too, has the force of a twofold Testimony: *The Jews said, we know, that God spake unto Moses.* How did they know it? They were not living in *Moses* dayes; yet they knew it by the constant and uncontrouled Tradition of that Church from *Moses* time, till Christs: God spake in the presence and hearing of Threescore Thousand men, besides women and Children, who were eye witnesses of many wonders, by which the Ministery of Moses was confirmed, and the certainty thereof delivered downe from age to age, with the consent of the Prophets, who lived and bare witnesse from time to time; the last of which doth give this Testimony to *Moses* Ministery. *Remember ye the law of Moses my servant, which I commanded him in Horeb*: By the like Testimony and Ministery of the Church, may our people rest assured of the present

3. By the approbation of the Guides of the Church, and of other reformed Churches.

John 9 29.

Mal. 4. 4.

ſent truth of our Tranſlation, why *herein is a marvellous thing that ye know not*, the ſame Teſtimony ſhould produce beliefe in Chriſt, as it did in *Moſes*. Some things are firſt known, and then believed, as Chriſt ſaid to *Thomas*, *Becauſe thou haſt ſeen, thou haſt believed*; other things are firſt believed, and then made evident afterward: As that the Scriptures are Gods word, which is evidenced to us more and more by the power of God ſpeaking to our hearts in the Scripture, and giving us ſuch a taſte and feeling of ſpirituall and eternall things, as we can never be removed from the certainty of that perſwaſion, we ſay as the people of *Samaria* to that woman, *now we believe, not becauſe of thy ſayings* (as at the firſt they did, ver. 39.) *but becauſe of his own word*, (ver. 41.) *for we have heard him our ſelves, and know that this is indeed the Chriſt, the Saviour of the world.* John 9. 30. John 20. 29. Iohn 4.

The ſecond grand reaſon, whereby the Jeſuite would prove that the Scriptures alone, eſpecially as they are tranſlated into Engliſh, cannot be the Rule of Faith, is this, Becauſe the unlearned cannot read or underſtand them, yea learned men are not ſure that they rightly underſtand them, ſince it is certaine, that of the ſame words of Scripture diverſe underſtand and expound diverſly, ſo that all cannot expound aright, one Expoſition is contrary to another, and therefore their Expoſitions cannot be that rule of Faith which we ſeek: yea there is nothing more common among our Sectaries, than to reproach and ſlander our Miniſterie, telling our people that their Prieſts have deluded them, they have falſified the Word of God, &c. 2 The Jeſuits Reaſon. Dr. *White's* way, S. 6.

Here therefore it will not be unſeaſonable to anſwer this profitable queſtion, (namely) *How plaine ordinary Chriſtians may diſcerne the true ſenſe of Scripture from falſe and counterfeit? How a Chriſtian may judge of the true ſenſe?* Queſt.

For direction herein, I ſhall ſpeak firſt by way of Preparation to the party, that would not be deceived; Secondly, to the Rule it ſelfe, our right judging. *Anſw.*

Firſt, as for the party, if thou deſire to know the truth, Be ſure thou read and heare *with ſingleneſſe of heart*; lay by all *prejudicate conceits*, and *affections*, and then *as new borne* See Pſal. 25. 9. Prov. 8. 9.

John 7. John 8.32. 1 Pet. 2.2. *Babes desire the sincere milke of the word, that ye may live and grow thereby.*

1. *Rule.* Secondly, Now for the rule it selfe of right judging and discerning the true sence of Scripture, I shall only name them: They are these four. First, The sence or Exposition given of any place of Scripture, must agree with the generall scope of Scripture, which is to set forth the Excellencies of God, His grace, wisdom, mercy, &c. And to abase man, to bring us back to God, to possesse and enjoy him, to be partakers of his holinesse and glorious Excellencies. The generall scope of Scripture is to make us holy, and whatsoever interpretation doth draw us from duty, if the fruit and effect of the Exposition lead unto sin and looseness, it is a false sense, it is not of the spirit of God: mark what their Doctrine drives at, and *by the fruit* of their doctrine *ye shall know them.*

Acts 26.18. Eph. 2.1.8. Mat. 7.15,16.

2. *Rule.* The sense and exposition that is given of any place of Scripture, must agree with the Analogie of Faith, with the generall Rules and Articles of Christian Verity received by the Churches of Christ, our Exposition must not cross the Articles of Faith: The *Building* must be answerable to the *Foundation*, and so *hold fast the forme of sound words*: New Lights, new, uncouth, unsound words and expressions are to be suspected, that they carry in them an erroneous and corrupt sense.

Rom 12.6. 1 Cor. 3.10.11. 2 Tim. 1.13.

3. *Rule.* The sense and exposition given of any place of Scripture, must be such as the words in their true Literall and Grammaticall Construction will yeild and beare, else it is a false sense: No Commentary must overthrow the Text; every Exposition must be such, as the words in their true signification, being proper, or figurative, do yeild: No Exposition of Scripture is to be accepted, which the words taken with their scope will not bear. The Litterall sense is not onely that which the words do properly afford, but also that which they afford in their borrowed sense, according to the intention of him that speaketh, and the matter which he would have understood by the comparisons, wherewith things are compared; so that look what it is that God would have us understand

ſtand by the words of Scripture properly uſed, or figuratively, that is the literal ſenſe, and the true meaning of the place. Here you muſt remember alſo, that the intent and ſcope of the place is to be gathered by what goes before, and what follows after the Text, that is in debate: you muſt not take a part of a Scripture-ſenſe, and leave out the other part.

The fourth and laſt Rule to judge between a true and falſe ſenſe, is this, You muſt compare one place with another, and the plainer places muſt be the rule to expound the more obſcure: But beware that ye never accept of a myſticall and dark place againſt a plain place; never forſake a plain place to follow thoſe which are dark and myſterious. It is the pride of many, both Preachers and others, to be dealing in the darkeſt places of Scripture, (of *Daniel* and the *Revelation*) and by the ſound of ſome words not well underſtood, to raiſe ſtrange Conceits, and *new Truths* (as they call them) and accordingly put themſelves upon unwarrantable actions and practiſes, contrary to known duty. *4. Rule.*

Why doe not you that are Preachers better agree in your Expoſitions? You differ among your ſelves, and upon the ſame text preach different Doctrines. Obj.

1. Though we make different obſervations upon the ſame Text, yet not one contrary to another: The fulneſs of Scripture is ſuch, that one man ſees farther than another into a Text, yet all bear witneſs to the ſame Truth of God. *Peter* and *John* came both of them to the Sepulchre, to ſee whether Chriſt were riſen; *John* came firſt, yet went not in, onely he ſaw the linnen clothes lying; but *Simon Peter* went into the Sepulchre, and taketh a particular view of all things, yet both ſaw enough, and both were witneſſes to the ſame truth: ſo it is in expounding of Scriptures, ſome ſee and declare the truth in a generall way, they come firſt to the Sepulchre, others dive deeper into the meaning, yet both are witneſſes to the ſame Jeſus, and to the word of his Truth: one true ſenſe may be uttered diverſly. All variety doth not make a contrariety of expoſitions. *Anſw.*

Secondly, I anſwer, that for ſubſtance of Doctrine, there

is

is a sweet Harmony among the Reformed Churches, so that you may go into a thousand Congregations, where our old sound Ministers are the Lights that shine, and you shall finde that they all speak the same thing, preach the same Jesus Christ, and walk after the same Spirit.

Sect. IV.

Of their generall Error, which teacheth, that questionlesse no writing whatsoever, whether Translation or Originalls are the Foundation of Christian Religion.

4. Doct. AGainst which I oppose my fourth Doctrine, (namely) that Salvation and Eternall Life is to be found in Scripture, and no where else, and therefore it must needs be the Foundation of Christian Religion. This is Christs reason why we should search the Scriptures, namely, because in them ye think ye have eternall life, and ye are not deceived in so thinking, because they are they that testifie of me.

If the Scripture be the onely Foundation of Salvation, it must also be the onely foundation of Christian Religion.

Whereas it is said, no writing whatsoever is the foundation of Christian Religion, if by writing he meane the Writers or Printers Art, if any fallacie or Emphasis lye in that, it is too silly and childish a Sophisme in so serious a matter (for paper and inke is not the foundation of our Faith) But if by writing he meane the things written, and deny them to be the foundation of Christian Religion; He is a blasphemous Antiscripturist, a presumptuous Heretike, and an enemy to the Salvation of mankinde.

For proofe of our point, observe these places, *these things are written that ye might believe, and that believing ye might have life through him*; *In which words note*, that the great things of our Religion are built upon the things that are written in S. *Johns* Gospell; so, *The Gospell is the power of God unto Salvation*,

Iohn 20.31.

Rom. 1.16.

Salvation, with 2 Tim. 3.15. *from a child thou haſt known the Scriptures, which are able to make thee wiſe to Salvation.* So Iam. 1.21. *Receive with meekeneſſe the engraffed word, which is able to ſave your ſouls.*

Many are the titles and Attributes given to Scripture, which report unto us their power, purity, and efficacy; it is called *the word of life*, Philip. 2.16. *the word of Grace, which is able to build you up, and to give you an inheritance among them that are ſanctified*, Acts 20. 32. *The word of Truth, the Goſpell of your Salvation, the ground of Faith*, Eph. 1. 13. *the word of the kingdome*, Mat. 13.19. And *upon this* bleſſed *foundation*, the Church of God is *built*, Eph. 2 20. The Houſhold of God are built upon the foundation of the *Apoſtles* and *Prophets*, not upon their perſons, but their doctrine. The doctrinall foundation is it, which the Church is built upon: Now, if the things written in Scripture be able to doe all things, to build us up, to ſave our ſouls; if it be the Word of truth on which we truſt, and upon which the Church is built, &c. Then it muſt needs be acknowledged the foundation of our Chriſtian Religion. Now if they have a new Religion which is neither able to beget Faith, nor to ſave their ſouls; then I yeild indeed; that it is not grounded on Scripture, neither is it the Chriſtian Religion: But if our Religion be ſufficient for theſe bleſſed ends & effects; then it has the written word for its foundation, and is in truth the Religion of Chriſt.

Becauſe, as Scripture alone is able to reveale and make known to us the way of life, ſo Scripture-knowledge is only powerfull and effectuall to work ſaving graces: All other knowledge is but fooliſhneſſe as to the attaining of our laſt and higheſt end; All other knowledge is dead and weak, it hath no power to change and renue the heart, to pull us out of the ſtate of nature. By all the knowledge that men attain, they are not converted, untill it pleaſeth God *to ſhine into their hearts the knowledge of the Glory of God in the face of Ieſus Chriſt.* But *the word of the Lord is perfect, converting the ſoul.* It is *powerfull* and *worketh effectually in all that believe.* See the efficacy of it in ſix things.

1. *Reaſ.* Salvation is in the Scripture, and therefore it is the foundation of Chriſtian

2 Cor. 4. 6.

* 1. Pſal. 19.7,8. Efficacy of Scripture in ſix things

* Firſt, it is powerfull to pierce and breake the ſtony heart,

Heb. 4 12. it is a *two-edged ſword dividing aſunder the ſoul and the ſpirit*; able to diſcover the deepeſt hypocrite, it tells him what is fleſh, and what is ſpirit: When *Felix* heard *Paul* preach of Acts 25. *Temperance and judgement to come*, his heart *trembled*, though the Beholders perceived it not. When the Jews heard *Peter* lay home to their Charge their murdering and betraying of Acts 2. Chriſt, they were *pricked in their hearts, and ſaid, what ſhall we doe?*

2. It is powerfull to throw down Imaginations, and ſtrong reaſonings, which are the unregenerate mans ſtrong holds of ſinne, whereby he ſtands out againſt the Word of God. He will plead hard for his Luſt, his Uſury, and ſinfull Gain, for Separation, for vain faſhions in Apparrell, for ſinfull Recreations. In the mind of unregenerate men there are ſtrange thoughts, which exalt themſelves againſt the knowledge of Chriſt, and will not ſubmit to him in obedience, and all becauſe ſinne is rooted in the rationall faculty, it is there as in a Caſtle of defence, it urgeth reaſon for its allowance.— Now what is it that can throw down this Strong Hold of Carnall Reaſon? The Apoſtle tells you (2 Cor. 10.4,5.) *The weapons of our warfare are mighty through God, to caſt down theſe ſtrong Holds and Reaſonings, and to bring them into captivity unto the obedience of Jeſus Chriſt.* Produce now your ſtrong Reaſons, and you ſhall finde reaſon in the Word to confute your Reaſon; you ſhall ſee reaſon enough to caſt away all your imaginations, and never to ſuffer your ſoules to hold up a weapon any longer againſt Chriſt.

3. It is able to enlighten and bring to ſaving knowledge the ſimpleſt, that ſhall read & hear with an honeſt heart. Pſ. 119. 130. *The entrance of thy Word giveth light to the ſimple*; the very firſt acquaintance with it makes you wiſe, yea, wiſer than the aged and experienced.

4. It is powerfull to convert the ſoule, to reform the heart, and life, *We beholding in the Goſpel, as in a Glaſſe, the glory of* 2 Cor. 3. 18. *God, are changed into the ſame image, even as by the ſpirit of* Pſal. 119. 9. *God.* The Quære is, *Wherewithall ſhall a young man cleanſe his wayes?* Though Luſts be ſtrong, and Temptations prevalent upon young men, yet let him but *order himſelf by the Word* his heart and wayes will be cleanſed. It

It is powerfull to raise comfort and revive the broken hearted, and the Soule that is cast downe in deepest afflictions; suppose any of us to be in such a case as is there described, Verse 21, 22. It is not all the wisdome of the world, that can comfort a wounded soule and a drooping spirit: But if there be an *Interpreter, one among a Thousand to shew unto man his uprightnesse, then he is gracious unto him*; The Lord has ordained, that the fruit of the lips shall give peace, *I will lead him and restore comforts unto him, and to his Mourners, I create the fruit of the lips, Peace* &c. *The Lord hath given to his servants the tongue of the learned, that they should know how to speake a word in season to him that is wearie, to give the oyle of gladnesse for the spirit of heavinesse.* 5. Iohn 33.23. Isa.57.18,19. Isa.50.4. Isa.61.3.

Lastly it is powerfull to preserve them, that be called, against all Temptations, and to *build them up* unto Glory, The word of God is the *sword of the Spirit*, and by it the Christian shall stand against, and be able to quench all the fiery darts of Satan; let the devill assault and doe his worst, yet let the Christian but stand to his weapons, hold fast the word, and he shall overcome. 6. Acts 20.32.

Thus in the Scripture ye find life, because the word is so effectuall to doe you good, to Convert your souls, to pull down Satans throne, and to build up the soul in grace: Its a *Hammer* to break the hard heart, a *fire* to purge the drosse heart, a *light* to shine into the darke heart, an *oyle* to revive the broken heart, *Armour of proofe* to stablish the weake and Tempted heart, if these pretious things be matters of Christian Religion; then surely the written word is the foundation of it, or else your Religion is not Christian.

Eternal life is in the Scriptures, because they testifie of Christ, they set forth *Christ*, who is the *way*, the *truth* & the *life* (*they are they that testifie of me*, says Christ) in them ye find life, because in them ye find Christ, so far as by the script. we get acquaintance with Christ: so far we are acquainted with Salvation, & no farther: For if you knew all Histories and all the Prophesies, if ye had the whole Bible by heart, if by it you could Judge of all disputes, yet untill you find Christ there, you 2 *Reas.* Iohn 14.6.

cannot find life: the ſcriptures are to us ſalvificall, becauſe they bring us unto Chriſt. Saint *Iohn*, (1 *Ioh.* 5.11, 12.) tells us, that *life is in the Son, and he that hath the Son, hath life, he that hath not the Son, hath not life*; if you miſſe of Chriſt in the Scripture (as the blinded Jews doe, who though they read the old Teſtament daily, yet *even to this day, when* Moſes *is read, the vaile is upon their heart*, 2 Cor. 3.15. They *doe not looke to the end of that which is aboliſhed*, ver. 13.) you miſſe of the *way*, the *truth*, & the *life*. Again, *Paul*, 2 *Tim.* 1.1. ſayes, that *the promiſe of life is in Chriſt Ieſus*, and *the end of his Apoſtle ſhip* is to *declare the ſame to the world*, in that very Epiſtle: Now, if life be in Chriſt, and if Chriſt himſelf be the ſubject matter of our Religion, then ſurely the Scriptures, which Teſtifie of Chriſt muſt needs be the foundation of it, or elſe our Religion is not Chriſtian.

Queſt. *Where, and how doe the Scriptures teſtifie of Chriſt, and life in him?*

Anſw. 1. Four manner of wayes; Firſt, in the promiſes, *The ſeed*
Gen. 3. 15. *of the woman ſhall breake the ſerpent's head.* And again, *Gen.* 22.18. *In thy ſeed ſhall all the Nations of the earth be bleſſed:* with many other to like purpoſe.

2. In the Propheſies concerning Chriſt and his Offices, con-
Iſa. 7. 14. cerning his ſtrange Conception and Birth. *A virgin ſhall conceive and bring forth a Son, &c.* Concerning his death and Reſurrection, *He ſhall make his righteous ſoul a ſacrifice for ſin.*
Iſa. 53. 10, 12. *He ſhall be numbred among the Tranſgreſſors*, But he *ſhall not*
Pſal. 16. 10. *ſee corruption.*

3. In Types and Figures: Firſt, ſome are perſonall, As *Ionah* was a figure of his abode in the Grave, and riſing again the Third day. *Melchizedeck*, an eminent type of his Prieſtly office, *Sampſon* and *David* of his victory over the Churches enemies. Secondly, ſome are Types reall, as the *Paſſe-over Lambe*, ſlaine, and the *blood* ſprinkled to ſave the Iſraelites from the deſtroying Angell: ſo *Chriſt* our *Paſſe-over* is Sacrificed for us. The *Brazen ſerpent* a Type of Chriſts being lifted up upon the Croſſe, The *daily Burnt-offering* by the blood of the Sacrifices to make Attonement for the people. The *Scape-Goat* carrying away the peoples ſinnes

sinnes, that were confessed and put upon his head. The *Blood of the Heifer*, that was carried into the most holy place, a Token of Christs blood, wherewith he entred into heaven: The *water of sprinkling* the uncleane, a figure of our Sanctification by the sprinkling of Christ his blood on us, &c.

In the doctrines of *Moses* and the *Prophets*, *Deut.* 18.15. *A Prophet shall the Lord your God raise up unto you, like unto me, Him shall ye heare in all things.* So Psal. 2. *Kisse the Son, whom God hath set upon his holy hill, lest he be angry*, &c. In brief, you can hardly read a piece of Scripture, but you will finde a Promise, or a Prophesie, or a Type and Figure concerning his Person and Office, concerning his Merit, his Grace, his Spirit, or some Precept concerning his Will and Commandement; how we must receive him, and how we must walke in him. The Scriptures are full of Christ, Christ is the subject, scope, and end whereat they all drive. Thus much concerning our second reason of the Doctrine.

1. *Use.*

Now the use; It is first for reproofe: For, is this true, that Salvation and Eternall life is in the Scripture, and no where else, then it convinceth the World that few indeed doe intend their salvation, because few so little regard to be acquainted with the Scripture: No mans desire of the end (Salvation) is greater than his Care to use the meanes (the saving Knowledge of the Scripture) if you indeed did prize Scripture-knowledge, as the field wherein the Treasure of Grace and Life is to be found, you would read and heare them more frequently, and constantly, and with delight: You would prize a good Minister, who is able to break unto you that Bread of Life; you would attend the Ordinances on the Lords day especially. And how can we in charity think, that such persons doe seriously minde their own eternall good, that do so grosly slight the Word of Life? Remember that of Ps. 119.155. *Salvation is far from the wicked*: Why? *For they seek not thy Statutes.* 'Tis not I that tell you this, but *David* tells you so, yea, the Holy-Ghost tells you so, and

therefore I pray you lay to heart that which *Paul* ſpake to the *Jewes*, Acts 13. 46. *It was neceſſary that the Word of God ſhould firſt have been ſpoken to you, but ſeeing you put it from you, and judge your ſelves unworthy of everlaſting life, we turn to the Gentiles:* To miſregard the Word is in the account of *Paul*, to miſregard ones own Salvation, he does not priſe his own Soul, as he ſhould do: *He that refuſeth inſtruction deſpiſeth his owne ſoule*, as if it were not worth the looking after.

Rom. 15. 32.

Motive. But conſider, that Salvation is the greateſt thing, that one needfull thing, that a Chriſtian hath to tend in this world: What is all your Wealth and Bravery? all your Mirth and Jollity? What is all, or any thing you have, if in the end you come ſhort of Salvation? Your Salvation is the thing we aim at, and pray for, and preach for, and take paines to hold forth unto you the Word of Life. It is the end wherefore Chriſt dyed, and roſe againe. The end wherefore with ſo much love, and ſuch a miracle of mercies, he hath preſerved unto you the Bible.

Luke 10. 42.

2 *Uſe.* Be perſwaded henceforth to ſhew your eſteeme of your ſouls eternall good, by your eſteeme of the word of life, and manifeſt your eſteeme of the word of life by your readineſſe and cheerefulneſſe to be ordered and Ruled thereby. — If indeed you eſteeme it as the word of life, you will be guided by it, you will be affraid to tranſgreſſe it, you will make *Gods Statutes* your *Delight*, and your *Counſellors*, your *heart will ſtand in aw of it*; you will hold nothing, you will take nothing in hand, but by advice and allowance from Gods Word, you will chuſe rather to have all the world againſt you, than one ſentence of Gods Word; Gods Word is fitted for all eſtates, callings, and conditions of mankinde; If you be a Magiſtrate, it teacheth how to rule; if a Subject, how to obey; If you be a Miniſter, it teacheth you how to preach; if an Hearer, how to heare; If you be an Husband, or a Father, or a Maſter, &c. it teacheth you how to behave your ſelves. It gives direction for our Apparrel, Sports, Labour, Gain, and Giving; for our Buying and Selling, for our Speech and Silence, for our Company and Solitarineſs, &c.

Pſal. 119. 24. Ver. 161.

You

You will need direction out of the Word for every estate and condition of life, for times of Health & Sickness, for Affliction & Prosperity, for good and ill Report.—This *Word of the Lord is exceeding large.*— Now if you desire to find it a Word of Life unto you, you must be ordered and guided by it, else it will accuse and condemn you; if instead of this you will consult with humours, with men, with worldly ends and interests, with carnall reason; if you count it foolish precisenes to tye ones self strictly to that rule, if when you be sick, or distressed, or in want, or be injured, &c. if then you will chuse to follow other rules, the Word of Life will be to you a Word of Death, because you chuse the Paths of Death. Psal. 119.96.

The third use is for Direction, Study Christ in the Scriptures; in them ye find Life, because in them ye find Christ: Let your eye and aim be upon Christ: Look what things the Scripture testifie concerning Christ, and in what way; the same things, and in the same way, must we endeavour to finde him. In the Promises, Propheſies, Types and Commands, we must see how they lead to Christ: Many people have lower and baser aimes in the study and search of Scriptures. 3. *Use.*

There be in Scripture many Rarities of knowledge, which are not to be found elsewhere, rare speculations of the Deity, of Creation, and Providence, sundry passages of Antiquity and History, which furnish a quaint wit with choice matter of discourse; And thus many Gentlemen, and other speculative men, Schoolemen, and Criticks read the Scripture, who yet all their life time are strangers to Christ; and ye shall know it by this; Their delight is most in such books and sermons, and their enquiries mostly run upon such matters as have least edification, the least relish and touch of conscience of heaven: such as are these the Temple, which *Sampson* pulled downe, how it could stand upon two pillars, being of that capacity, and so neere together as to be reached by his armes at once. — The cubits of *Noahs Arke*, what size they were of: At what time *Iob* lived. How many Devils can be in one body; What *Paul*'s Preachments were, and how False ends in reading of the Scripture.

how he was in the body or out of the body, and not knew it: And a multitude of such Questions, which serve to satisfie mens Curiosity, rather than edifie in the faith.

Others search the Scriptures to pervert them, not so much out of a desire to know and obey the Truth, as to Quarrell, and move doubts and Quirks to pervert the known received Truths of God. The Scriptures doe challenge in all mens mindes a Superlative commanding Authority: and every Sect would faine have the Scriptures to speake on their side: Now here's the fault, many doe first take up an opinion, and then afterwards seeke out Scripture to make it good; they bring an opinion to the Scriptures, whereas it should first arise, and be received from Scripture: And hence it is that the Scripture is wrested: Thus contentious and Hereticall wits doe search the Scriptures to make good what they have conceived in their own braines; and so the Scripture is made, as it were the Broker to set off Notions, which men have forged in their own Braines. Thus many opinionists search the Scriptures, doting about *Questions*, which *gender strife*, rather than edifying, and so are kept off from acquaintance with Christ all their dayes, even by Scripture it selfe mis-studied.

Others read Scriptures as a Taske for forme and fashion-sake, as if the Chapter read or heard were all their duty: The truth is, There is no better taske, than constantly to read or heare the Scriptures. And most of us are negligent that way, every odde Trifling occasion diverts us from that duty: And unlesse we tye our selves to such tasks, we should hardly finde time to converse with God in his Word; It is a pious and Christian fashion in every family to keepe set times of prayer and reading of Scriptures. But if it be but a Taske it is naught, it proves but a meere *bodily exercise*, which a child may doe, as well as men of understanding.

Thus therefore remaines your duty in your study of Scripture, to study Christ, to know something that may procure or evidence your interest in Christ, to instruct you in the word of righteousnesse, to bring you neerer unto God, else you read, and search, and hear, and at last be far from eternall life.

life, becauſe unacquainted with Chriſt. Therefore propoſe to your ſelves ſuch heads of knowledge, namely, to learne what Chriſt is in relation to his Father, in relation to his Church and People; what promiſes, what fulneſſe, what merit, what riches of grace there is in him, what his Spirit is to us, and in us, what his Will is concerning us, and what our Duty is concerning him; Chriſt hath done all that a Chriſt ſhould do for us, and we muſt do what Sinners ought to do in obedience to him.

And all this knowledge of him, muſt be firſt diſtinct and cleare, able to give an account of what we believe, and why we believe it: Secondly, and it muſt be a ſavory knowledge, ſeaſoning the heart with the good knowledge of Chriſt, transforming us into his Image: even as by the taſte of Wine and Honey, we know the ſweetneſſe and goodneſſe of them experimentally, ſo the learning of Chriſt is not onely literall, but ſpirituall and operative, it doth expell out of the minde that naturall *blindneſſe*, and *hardneſſe of heart*, that *ſenſleſneſſe*, and *ſearedneſſe* of *Conſcience*, whereby *the naturall man is alienated from the life of God, through the ignorance that is in them, who being paſt feeling, have given themſelves over unto laſciviouſneſſe, to all uncleanneſſe, with greedineſſe.* But with them that have rightly learned Chriſt, it is otherwiſe; As when the Sunne ariſeth, darkneſſe goeth away; when Life comes, the Grave-clothes are caſt off: So you that have learned Chriſt, and have beene taught by him, you will *put off concerning your former converſation, the old Man, which is corrupt according to the deceitfull Luſts*; you will be *renued in the ſpirit of your mind*, you will *put on the new man, which after God is created in righteouſneſſe and true holineſſe.*

Eph. 4. 19. 10.

Verſe 21, 24.

Thou haſt never found Chriſt in the Scripture, untill thou be taken off from all thy falſe and carnall confidences, which were thy *rocks*, and accounted thy *gain*, wherein thou truſteſt, and untill thou finde this work of the Scripture upon thee, to ſettle thy ſoul upon Chriſt, to unite thee to Chriſt, of him and from him, to partake of life and righteouſneſſe, of grace and peace, untill thou beare fruit upon that new ſtock.

I am the Vine, ye are the Branches, according as your Root is, ſo is your Fruit: In old *Adam* your Root is rottenneſſe, and the *Fruit* you reap is *corruption*: But, *He that abideth in me, and I in him*, ſayes Chriſt, *the ſame bringeth forth much fruit*, new and pleaſant fruit, better than that which grows upon the ſtock of Nature, which is the *wild Olive tree*. The ſanctifying ſpirit, which Chriſt gives, is in thee as a *Well of water ſpringing up unto eternal life*.

Gal. 6. 8.
John 15. 5.
Rom. 11. 24.
John 4. 14.

Thus I have at laſt diſpatched all my four Doctrines concerning the Scripture, which ſerve to ſtabliſh our hearts againſt the dangerous errors of theſe dayes, againſt the holy Scriptures: The ſcope of all which, is to withdraw the ſoul from the written Word, and ſo to undoe it unto all eternity: *Haretici cum ex ſcripturis arguuntur in accuſationem convertuntur ipſarum ſcripturarum, quaſi non rectè habeant*, Iren. *l.3.c.2.* And from this Fountain (namely of Scripture, vilified, or miſ-underſtood) do ſpring all the following errors noted in the *Lond. Teſt.* But the points handled upon this firſt head, being well digeſted, will be of great uſe to make you wiſe, to diſcern both good and evil in the errors following, of which I am now to ſpeak in order.

Chap. II.

Errors againſt the Nature and Eſſence of God.

IT becometh all good men to ſpeak and think of the ſacred Majeſty of God, with all humility, ſobriety, and awfull reverence; *With God is terrible Majeſty; touching the Almighty, we cannot find him out unto perfection: He is excellent in Power, and in Iudgement, and in plenty of Iuſtice; men doe therefore feare him, he reſpecteth not any that are wiſe of heart: If a man ſpeake, ſurely he ſhall be ſwallowed up.* Immenſity is one of Gods Attributes, and therefore he is incomprehenſible, we cannot comprehend the infiniteneſſe of his Eſſence, nor

Job 11. 7.
Job 37. 20, 23. Verſe 24. Verſe 20.

nor draw neere the light of his Glory, nor penetrate into the ſecrets of his Providence. He that thinks himſelf wiſe of heart, and able by diſcourſe of Reaſon, to finde out the Almighty, ſhall be ſwallowed up of the brightneſs of that glory: As he that gazeth on the body of the Sun, his eyes are dazled not able to ſee, what before he did ſee. Dr. Jer. Taylor, Lib. Proph. p. 44.

It is noted out of *Socrates*, l. 1. c 8. that *Alexander*, Biſhop of *Alexandria*, in the preſence of his Clergy, diſcourſing too curiouſly of the myſterious Trinity and Unity, gave occaſion to *Arrius* (who envied the Biſhops honour) to think that he denied the Trinity of Perſons (which was the error of *Sabellius*) whereas the Biſhop intended onely the Unity of Nature in the Godhead: Againſt this, *Arrius* drives ſo furiouſly, that to confute *Sabellius*, and in him, as (he thought) the Biſhop. He diſtinguiſhed the Natures too, as if the Sonne and Holy-ghoſt were not of the ſame nature with God the Father; and ſo to ſecure the Article of the Trinity, to caſt diſgrace upon the Biſhop, he deſtroyed the Unity. It beſt becomes our faith, and the weakneſs of our underſtandings, to content our ſelves with things revealed, with the *quòd ſit*, that God is one, and that the Father, Son, and holy-Ghoſt are one in Nature, though diſtinct Perſons, without prying curioſly into the *Modus*, or manner how ſuch a thing can be, or the *cur ſit*, why this ſhould be, rather than that. Intricate Diſputes about ſuch Myſteries, as can hardly be explicated by us, nor well underſtood by the people, are fruitleſs and dangerous, tending to introduce Diſcord in the Church, or Blaſphemy.

Wherefore I ſhall endeavour, in the moſt plain convincing way I can, to bear witneſs to the truth of God againſt the errors here recited, concerning the bleſſed Trinity: that ſo your knowledge may be diſtinct and clear, not confounding things that ſhould be diſtinguiſhed, nor dividing things that ſhould not be divided.

Sect. I.

The Errors in particular againſt the Nature of God are five.

1. *Error.* THat God hath a perſonall ſhape, Firſt, becauſe *Adam* had, who was made in the likeneſſe of God, in perſonall ſhape: Secondly, God ſhewed unto *Moſes* his back-parts, therefore if God hath back-parts and a face, he hath a ſhape.

Doct. That God hath a perſonall ſhape, is flat againſt expreſſe Scripture, *Deu.* 14.12,15. *Moſes* gives the reaſon why the people ſhould not go about to repreſent *God* by any viſible ſhape or Image, becauſe God hath none; *Ye heard the voice of words, but ye ſaw no ſimilitude, onely ye heard a voice*; if God had a Perſonall ſhape, he might be ſeen and repreſented by a picture; But he is *a Spirit* (which hath not fleſh and bones) an *eternall, inviſible Spirit*, ſaith *Paul*, 1 Tim. 1.17. *Now to God eternall, immortall, inviſible.* God is inviſible to our bodily eyes, he is *ſeen by faith*, not by the eye, that ſeeing of God is reſerved for the life to come, and therefore he *cannot be likened unto any thing* that is ſeen, *Iſa.* 40.18. with *Acts* 17. 29. *We ought not to think that the Godhead is like unto gold or ſilver, or ſtone graven by Art, and mans device:* We ought to think that God hath a viſible ſhape (ſaith the Sectary) we ought not to think ſo, ſaith the Scripture, God hath a ſhape, ſay they; God hath not a ſhape, ſaies the Scripture. Now which of theſe ſpeak truth? Let us next conſider their proofs.

John 4.24. Heb. 11.27. Mat. 5. 8. 1 John 3.2.

Obj. 1. *Adam*, ſay they, *had a perſonall ſhape, and* Adam *was made in the likeneſs of God, therefore God hath a ſhape.*

Anſw. *Gods Image*, or likeneſs in *Adam*, was ſpiritual in *righteouſneſs and holineſs of truth*, not bodily: The Heathens are condemned for that they *changed the glory of the incorruptible God into an Image made like to corruptible Man*, Rom. 1.23. It was an heatheniſh ſin to repreſent the glorious God under the ſhape of a Man. God plagued them for it, *ver.* 24. which he would not have done, if Man were like to God, or God to Man in a perſonall viſible ſhape.

Eph. 4. 24.

Obj. *If God hath back-parts, and a face, he hath a ſhape.* We

We muſt diſtinguiſh between what is ſpoken of God properly, and what is ſpoken of him ἀνθρωποπαθῶς after the manner of men. The ſcripture in ſetting forth the name, the properties, and actions of God, is faine to deſcend to our capacities, and ſpeakes of the glorious God after the manner of men: for man, becauſe he is but a man, cannot ſpeake unto God, but as a man, and therefore God ſpeakes againe unto him after the manner of men; becauſe, elſe man would not underſtand what God is, nor what his will is: Thus we read *Exod.* 33.19,20,23. of *Gods face* and *backs parts*; Moſes deſired *to ſee Gods glory*, ver. 18. *I beſeech thee (ſaid* Moſes) *ſhew me thy Glory.* The Lord in anſwer tells him, *I will proclaime the name of the Lord before thee, I will be gracious to whom I will be gracious, &c. But thou canſt not ſee my face, for no man can ſee me, and live, Thou ſhalt ſee my back-parts, but my face ſhall not bee ſeen.* The meaning is, that God in himſelfe is incomprehenſible, *my face* (that is) the glory of my Majeſty, thou canſt not ſee, but my *back-parts* thou ſhalt ſee, (that is) the faithfull can have but ſome glimpſes, and obſcure Tracts of Gods eſſence and glory, as if one ſhould ſee a mans back, or the Glance of his Cheeke; *Here we ſee God through a glaſſe darkly, but hereafter face to face*, ſayes the Apoſtle; God did make known to Moſes ſome Characters of the divine nature, whereby Moſes might conceive, what a God he was, and this is called a *proclaiming of the name of the Lord*, becauſe as men are known by their names one from another: ſo the Lord is known and diſcerned from all falſe Gods, and from all the creatures by theſe properties of his nature, which he proclaimed unto *Moſes*, Exod. 34.5,6. *And the Lord deſcended in the Cloud, and proclaimed the name of the Lord; and the Lord paſſed before him, & proclaimed the Lord, The Lord God gracious, and mercifull, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſinne, and that will by no meanes cleare the guilty.* Theſe are the name of God, whereby, as by a name, he is known from all other things, for none but God can aſſume thoſe titles. *I will be gracious to whom I will be gracious; and will ſhew mercy, on whom I will*

Anſw.

1 Cor. 13.13.

ſhew mercy. *Moſes* deſired to know *Gods name*, Exod. 3. 14. And God ſaid to *Moſes*, *I am that I am*, that is, I am an eternall Beeing, who have my Beeing of my ſelf: Thus God is known by his Eſſence, He is *Jah*, and *Jehovah*, that eternall Beeing; and by his properties and actions; this is by God himſelf expounded to be his back parts, that is, a knowledge that we have of him by his Word, revealing his Nature unto us; and it is oppoſed to the ſeeing of God *face to face*: The face and back-parts of God do but difference an obſcure and weak knowledge of God from that full and pefect ſeeing of him in the life to come. Thus men uſe to ſpeak and expreſſe themſelves: thus we read; that the Scripture aſcribes unto God, hands, eyes, feet, as, *His eyes are in every place beholding the good and the evil. God will require it with his hand. The place of the ſoles of his feet is his ſanctuary*, &c. In ſuch ſpeeches the Scripture humbleth it ſelf to our capacities. Such expreſſions doe ſignifie the like actions in God, done with hands, as men perform by their hands, eyes, and feet, that is, God ſeeth all our wayes, God is ſtrong to revenge all wrongs, to perform all his promiſes and judgements, without hands or eyes, as men do the like actions by their hands and eyes.

Prov. 15. 3. Pſal. 10. 14. Ezek. 43. 7.

Againe, we read that the Scripture does aſcribe unto God humane paſſions, as of Joy, Grief, Anger, Wrath, Repentance, &c. We may not thinke that God is ſubject to like paſſions, as a man is; when the Prieſt of *Jupiter* would have done Sacrifice to *Paul* and *Barnabas*, ſuppoſing they had been Gods in humane ſhape, the Apoſtle reproves their folly, ſaying unto them, *Sirs, why doe ye theſe things, we are not Gods, we are men of like paſſions with you*: So that God is differenced from a man, becauſe he is not of like paſſions with men. But ſuch expreſſions you muſt underſtand to be ſpoken after the manner of men; for by ſuch manner of ſpeeches, we underſtand the nature of God, (namely that he hates all ſin, that he delights in uprightneſs.) As men doe ſhew their diſlike of a thing by anger, by grieving, by repenting, by puniſhing, by changing their minds, &c. So the Scripture does by the like things ſet forth Gods diſpleaſure againſt

Acts 14. 15.

againſt ſin, and the evill wayes of mankinde, ſo for Joy and delight, &c. Theſe things being attributed to God, doe ſhew that God is well pleaſed with the wayes of righteouſneſſe and holineſſe, as men are well pleaſed with thoſe things, wherein they take Joy and delight.

Laſtly, in this like manner doe we ſpeake unto God in prayer, when we ſay, *O Lord, Turne from thy fierce anger, let it repent thee of the evill; let the Lord delight in us to doe us good, &c.* our ſpeech is according to our conceit of things, and by ſuch ſpeeches to God, we ſhew, not what God is in himſelfe (ſubject to changes, &c.) But what a one we would have him towards us, and what to doe for us. Numb. 14. 14, 16, 18.

Through want of this diſtinction, many have groſſe conceits of the divine Nature; Firſt, ſome have groſſe conceits of God in their mindes, as if he were like unto man, or might be worſhipped with mens hands, or as if he did dwell in Temples made with hands, or were confined to this or that place for worſhip, to this or that picture, &c. 1. *Uſe.*

Others make a quite contrary uſe of it; To what end (ſay they) is your faſting and weeping, your prayers and repentings, doe you thinke that God changeth his mind? No, but yet we thinke, that God ſhewes what a one he will be to an humble, praying, repenting people by taking to himſelf ſuch names and affections as be in men; And by them we may comfortably gather, that God will be good to us in ſuch wayes, becauſe as men are mercifull and good to them, that be ſorry for their offences, and humble themſelves, and ſeek their favour: ſo is God to us. The reaſon is, becauſe theſe good things which are qualities in us, are nature in God: He is juſt, holy, and good by nature. *In eſſentia divinâ, nec aliud nec Accidens*, the ſimplicity and pureneſſe of his nature admits of no mixtures or compoſitions, either of ſubſtance with his ſubſtance, or of accidents added to his ſubſtance; Therefore it is ſaid in the Abſtract, God is *love*, God is *light*: Now if we that are partakers of the divine Nature can ſhew forth mercy and goodneſſe, Truth and kindneſſe, much more God, whoſe Nature it is; He will be ſuch a God to us. 2.

SECT.

Sect. II.

2. *Error.* *Of their ſecond and third Error concerning the nature of God; (namely) that God is the name of a Perſon; wherefore to take God otherwiſe than perſonally, is to take him otherwiſe, than he is, and indeed to miſtake him.*

I conceive that the intent of that ſenſleſs Error, is to confound *Eſſence* and *Perſon* in the Deity, and to deny the Trinity of Perſons, in the Unity of Eſſence, as by their third
3. *Error.* Error doth expreſſely appeare, which ſaith; *That it is a wretched diſtinction to diſtinguiſh betwixt Eſſence and Perſon:* There being ſuch an Affinity betweene theſe two Errors; The ſame Arguments will ſerve to confute both.

1. Againſt both which I lay down theſe two concluſions. Firſt, that in Scripture the name of *God* is ſometimes taken *Eſſentially*, and ſometime *Perſonally*: Eſſentially, as *Deut.* 6.4. *Heare O Iſrael, the Lord our God is one Lord.* God is but one Beeing, and none is, beſides him; ſo *Iſa.* 45.5,6. *I am the Lord, and there is none elſe, There is no God beſides me*; which places and expreſſions doe notifie unto us, the whole Godhead as he is oppoſed to falſe Gods, and unto creatures; when God is ſet againſt creatures, or mentioned with other things, that are not God, then the word is taken *Eſſentially.*

Sometimes it is taken *perſonally*, to ſignifie any one of the Perſons in the Trinity: And ſo it is taken when any Perſon is named with another, as *Ioh.* 1.1. *The Word was with God, and the Word was God,* (that is) Jeſus Chriſt the Word and Son of God, was with God the Father: ſo in that Apoſtolicall Benediction, 2 *Cor.* 13.14. *The Grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, &c.*

Here all three perſons be named, and the love of *God* is there

there taken perſonally, for the love of God the Father; by which it appeares, that to take God otherwiſe than perſonally, is not to miſtake him.

2. Againſt their third Error I lay downe this Concluſion, namely, there be three Perſons in one individuall nature of the Deity.

The doctrine of the Trinity in Unity.

The Scripture teacheth us to diſtinguiſh between *Eſſence* and *Perſon*, or betweene the divine *Nature* and the *Perſons*, that partake of that Nature. The Godhead is to be conſidered in the *Unity* of his *Nature*, and in the *Trinity* of *Perſons*; the ſame divine Nature is communicated to three Perſons, the Father is God, the Sonne is God, and the holy Ghoſt God; yet the Perſons be not ſo divided, as to make three Gods, nor the Nature ſo one, as to deny the three Perſons. There is but one God in Beeing, whoſe name is *I am*, Exod. 3.14. This cannot be denied, to note God in Eſſence, for it is the proper meaning of that name: And this one God in Eſſence is three Perſons, Father, Son and holy Ghoſt: we muſt acknowledge three diſtinct Perſons ſubſiſting in the Unity of the Godhead: *Matthew* 28.19. *Goe teach and baptiſe them in the name of the Father, of the Sonne, and of the holy Ghoſt.* Here three are joyned together, to whom equally we performe worſhip, and promiſe our obedience, and of whom we expect remiſſion of Sins, and everlaſting Salvation. Hence our Argument is thus framed, into whoſe name we are baptized, He is the moſt high God (for we muſt not be baptized into the name of *Paul*, or *Apollos*, or any creature whatſoever) but we are baptized into the name of the Father, Son, and holy Ghoſt: therefore the Father, Son, and holy Ghoſt are that one, eternall, moſt high God, who alone is to be worſhipped, and who alone is able to forgive our Sins, and ſave our Souls.

This is neceſſary to the true knowledge of God, and after this manner God hath revealed himſelf in Scripture. And he that does not acknowledge it, does not know God as he ought, neither can he worſhip him aright. Therefore, to helpe your Underſtandings in this great myſterie; I will ſhew firſt what a *Perſon* in the Deity is,

Secondly, and give farther proofes of my ſecond concluſion.

What a Perſon in the God-head is.

Firſt, by *Perſon* we doe not mean a multiplication of Subſtances in particular, that ſubſiſt apart, having in them the ſelf-ſame generall Nature; (as for example) *Peter*, *James*, and *John* do, who are humane perſons, under the ſpecies of man, ſubſiſt apart, and ſeparate one from another. The perſons in the God-head are not ſo, they are not three particular Subſtances, to whom one generall Nature is common; for then there would be three particular Gods, as *James*, *Peter*, and *John* are three ſingular Men, but three that ſubſiſt by one Subſtance, which it ſelf is particular, yet they all Three have it, and their ſeverall wayes of having it, are that which maketh their perſonall diſtinction: Take it in the words of judicious *Hooker*, "The Lord our God is but one

Eccluſ. Polit. lib. 5. ſect 51.

"God, in which indiviſible Unity, we adore the Father, as "altogether of himſelfe, we glorifie that Conſubſtantial "Word, which is the Sonne; we bleſſe and magnifie that Co-"eſſentiall Spirit, eternally proceeding from both, which is "the holy Ghoſt: Seeing therefore the Father is of none, "the Sonne is of the Father, and the Spirit is of both, they "are by theſe their ſeveral properties really diſtinguiſhable "each from other: for the ſubſtance of God, with this pro-"perty to be of none, doth make the Perſon of the Father "the very ſelf-ſame ſubſtance in number with this property, "to be of the Father maketh the Perſon of the Son; the very "ſame ſubſtance having this property of proceeding from "the other two, maketh the Perſon of the holy-Ghoſt; So "that in every Perſon there is implied both the ſubſtance of "God, which is one, and alſo that property, which cauſeth "the ſame Perſon really and truly to differ from the other "two: Every Perſon hath his owne ſubſiſtence, which no "other beſides hath, although there be others beſides that are "of the ſame ſubſtance.

Qu. *What is a Perſon in the Trinity?*

A. It is whole God, not abſolutely conſidered, but by way of ſome perſonall properties; It is a manner of Beeing in the Godhead, or a diſtinct ſubſiſtence, not a quality, having the whole Godhead in it. *Uſher* p. 78.

To

To this ſo cleere and ſafe an expreſſion of ſo incomprehenſible a myſtery, I ſhall not preſume to adde more words; onely I wiſh the uſe of *Athanaſius* Creed were reſtored to the Church, and well underſtood of all the people.

Obj. *O! but we doe not read in Scripture, that the Father, Son, and holy-Ghoſt are called three Perſons in the Godhead; the terme* Perſon *is not fit to be uſed, becauſe it implieth three particular ſubſtances, exiſting ſeverally, and apart, which cannot agree to the Deity, which is but one.*

Anſ. It may be ſo indeed in your corrupt imagination onely; if you will meaſure the Beeing and ſubſiſting of God by rules of Logick, and humane Reaſon, then you cannot conceive a Unity in a Trinity, how One ſhould be three Perſons, and not three divided or ſevered Subſtances. Howbeit, in the deſcription of a divine Perſon now given, you ſee clearely how *Eſſence* and *Perſon* are diſtinguiſhed according to the doctrine of the Scripture; yea the Scripture uſeth not onely words which ſignifie as much as we mean by *Perſon*; but the very word [*Perſon*] it ſelf, *Heb.*1.3. where Chriſt is called *the expreſſe Image of Gods Perſon*, he is called *the brightneſſe of his Fathers glory*, I ſay, his Fathers glory; for the Apoſtle ſpeakes of the Sonne in all this Chapter, *ver.*2.5. becauſe as the Father is glorious, ſo is Chriſt his Sonne glorious with the ſame glory, *John* 17.5. *Father, glorifie thou me with thine owne ſelfe, with the glory which I had with thee before the World was.* What glory was that? Not a created glory (for there was nothing created before the beginning of the world) it muſt needs be an uncreated glory; ſo he is called *the Lord of glory*, 1 Cor.2.8. Again, he is called *the expreſſe Image of his Fathers perſon*, if the Father be a Perſon, then ſo is the Sonne, and ſo is the holy-Ghoſt, (there being Three named to be God) look by what name one of them is diſtinguiſhed, by the ſame, doubtleſſe, the others are diſtinguiſhed; he does not ſay Chriſt is the Image of his Nature, but τῆς ὑποστάσεως αὐτοῦ, of his perſonall ſubſiſtence; why then there is one Perſon of the Father, and another of the Sonne; the Father is one Perſon, the Sonne is another Perſon of the Godhead, having his owne proper ſubſiſtence, as the Father hath;

The word *Perſon* uſed in Scripture.

even as the Signets impreſſion doth anſwer all the lineaments and proportion of the Seale, and as the letters and words printed upon paper are the Character, and doe anſwer to the image of the Types, or the letters ſet by the Printer. So here is one perſon anſwering to another: Angels and holy men are the image of Gods holineſſe, but not of his Perſon: Nothing can be the expreſſe image of Gods perſon, but he that is a divine perſon; for Perſonallity is the thing, wherein they are alike, and reſemble each other.

The doctrine of the Trinity proved.

Now I proceed to give you further proofes of my ſecond concluſion, (namely) that there be three Perſons in one individuall Nature of the Deity; you have ſeene this proved by the inſtitution of our Baptiſm, ſee the ſame Truth confirmed at the Baptizing of Chriſt, where are three diſtinct Perſons, and names, and perſonall actions, *Mat.* 3.16,17. Firſt, there is *Chriſt* the party Baptized coming out of the water: Secondly, there is the *Spirit of God* deſcending like a *Dove*, and abiding on him: (*non levi tantùm motu, ſed corporali ſpecie*:) Thirdly, there is *God the Father* teſtifying of Chriſt by a voice from heaven, *This is my beloved Son, in whom I am well pleaſed*: Here's the Perſon of the Father, and the Perſon of the Son, and of the Spirit of God in a bodily ſhape, which abiding in a bodily ſhape is a perſonall Action. Theſe three Perſons are of the ſame Dignity and Authority, as appeares by that Apoſtolicall Benediction, 2 *Cor.* 13.14. *The Grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt be with you*: Here be three ſorts of mercies wiſhed and prayed for, from three diſtinct Perſons, as concurring joyntly to the Churches Salvation; The which, as they cannot be given from any Creatures; ſo neither may they be prayed for, from any that is not God; To this purpoſe it is worth your obſerving, by what kind of Argument the Apoſtle does perſwade the *Corinthians* unto unity, 1 *Cor.* 12.4,5,6. It is taken from the unity of that God, from whom all their gifts did proceed. *There are diverſities of Gifts, but the ſame Spirit* (the Spirit in that place is not a Gift, but a Perſon beſtowing gifts.) *And there are differences of adminiſtrations, but the ſame Lord; and there are diverſities of operations,*

John 1. 32. Luke 3. 22.

1 Pet 1.17.

ons, but it is the ſame God which worketh all in all: The force of *Paul's* reaſoning is this; All, whatſoever ye have, whether gifts, or miniſtrations, or miraculous operations, they do proceed from one God; but thoſe mentioned in the Text, are beſtowed partly from the holy Spirit, partly from the Lord Jeſus, partly from God the Father; therefore Father, Son and holy Ghoſt are that one God, in whom ye ought to be at unity, becauſe the Beſtowers of all your ſeverall gifts are one. But let S. *John* conclude this point, 1 *John* 5. 7. *There are three that beare record in Heaven, the Father, the Word, and the holy Ghoſt, and theſe Three are One.* How One? By conſent and agreement: ſo the holy Angels and good Men are One, and ſo the *Witneſſes on Earth*, ver. 8. are One, *the Spirit, the Water, and the Blood*, theſe Three agree in One, as if the Apoſtle did purpoſely intend to note a difference between the Unity of Eſſence, and the Unity of Conſents, (he ſaith, *ſignanter*) *the Witneſſes in Heaven are One, the Witneſſes on Earth are not One*, onely they *agree in One*. From all which places laid together, I conclude, that to diſtinguiſh between *Eſſence* and *Perſon*, is an holy truth of God, and one of the foundations of the Chriſtian Faith & Religion: And it is the Blaſphemy of an Hereticall Braine, wretchedly ſubverted and turned from the Truth, to affirme, that to diſtinguiſh between *Eſſence* and *Perſon*, is a wretched diſtinction.

Touching the manner how the Son is begotten of the Father, and how, or in what manner the holy Ghoſt proceeds from them both, ſeeing it is not expreſſed in Scripture; it ſhall ſuffice us to give glory to God, and believe it, becauſe he revealed it, rather than ſearch curiouſly into that which is not revealed; if our own *Generation* and frame in our *Mothers Womb*, be above our capacity, it is no marvell, though the myſterie of the eternal Generation of the Son of God cannot be comprehended. And if the *Wind*, which is but a Creature, be ſo hard to know, that a man *knoweth not from whence it cometh, and whither it goeth*; it is no marvell if the *proceeding* of the *holy Ghoſt* be unſearchable. Of their Errors againſt the Deity of the Son of God, and of the holy Ghoſt, I ſhall ſpeak in the Chapters following.

Pſal 13. 9. 14, 15.

Eccleſ. 11. 5.

John 3. 8.

1. *Uſe.* This Doctrine touching the diſtinction between the Eſſence and Perſons in the God-head, ſerveth for direction in our worſhipping of God, the Perſons are not to be divided; for as it is common to all the Perſons to heare Prayers, to forgive Sinnes, to ſave Soules, &c. ſo muſt our ſervice be directed to the whole Trinity; yet carrying in our mindes, that their order in working is agreeable to the order of their ſubſiſting. Thus we call upon *God* the *Father*, in the name and mediation of the *Son*, by the aſſiſtance of the *holy-Ghoſt*. Thus *Daniel* prayed, *Dan.* 9. 17. *Now therefore, O our God, Heare the prayer of thy Servant, and his ſupplication, for the Lords ſake*; See *Eph* 2.18. The Apoſtle joyns all three Perſons together, *for through him* (that is Chriſt) *we both* (Jewes and Gentiles) *have an acceſſe by one Spirit unto the Father.*

Col.3 17.
Eph.6.18.

There is a ſweet harmony in the bleſſed Trinity, all concurring to our Salvation, *God was in Chriſt reconciling the world to himſelfe, by the blood of his Croſſe*, through the Sanctification of the Spirit. *We are bound to give thanks for you, Brethren, becauſe God hath from the beginning choſen you to Salvation, through Sanctification of the ſpirit, and beliefe of the Truth, to the obtaining of the glory of the Lord Jeſus Chriſt.* So that as it was ſaid in the Creation, *Let us make man*, ſo now it may be ſaid; *Let us redeeme loſt man*, all joyning in the decree, and in the meanes of bringing the elect unto life: As man is ſaid to believe with the whole heart, becauſe many faculties of the ſoul concurr in embracing of Chriſt, the mind to conceive, the will to conſent, the heart to truſt, &c. So in this buſineſſe the Lord our Maker is our Redeemer: The Unity of their Nature doth teach us not to divide them in our mindes, when we worſhip God; And the diſtinction of their perſons doth teach us, not to confound their order of working.

2 Cor.5.19.
Col.1.20.
2 Theſ. 2.1,14.

2 *Uſe.* In this doctrine we ſee the reaſon, why ſome things are aſcribed to the whole Trinity: (namely) becauſe they all partake of one and the ſame divine Nature, and ſome things againe are peculiar and proper to each perſon by himſelfe. Firſt, ſome Properties and Actions belong alike to all three;

as

as to be Almighty, Gracious, Juſt, Holy, and Good, to be co-equal; *the Son thought it no Robbery to be equall with the Father.* To be co-eternal and of the ſame time; *Chriſt* (as *God*) was begotten from all eternity: ſo he himſelfe ſaith in the name of *Wiſdome*, in theſe words, *Prov* 8.24,25. *When there was no depths, then was I begotten, or brought forth, before the Mountaines or hills were ſetled, was I brought forth*, and therefore *Iſaiah* Cha.9.6. calleth the Son, *the everlaſting Father.* To be equall in Majeſty, honour, and worſhip; *For all men muſt honour the Sonne, even as they honour the Father, he that honoureth not the Sonne, honoureth not the Father*, Joh. 5.23. *As the Father hath life in himſelfe, ſo he hath given to the Son to have life in himſelfe*, ver 25. — Laſtly by reaſon of the Unity of the God-head, they have all one will; what the Father willeth, the ſame alſo doth the Son, and the holy Ghoſt will, without croſſing or varying one from another; Chriſt ſaith, *Father I will, that they whom thou haſt given me, be with me, where I am*, Joh. 17.24. *And this is the will of the Father, that of all which he hath given me, I ſhould loſe nothing*, Joh. 6.39. The holy Ghoſt willeth the ſame, for *he ſhall receive of mine, and ſhew it unto you, all things that the Father hath are mine, therefore ſaid I, that he ſhall take of mine (for he is ſent from the Father.)* Joh. 16.14,15. Rev. 5.13.

Here Chriſt ſheweth the Unity of Eſſence in the holy Trinity, and the community of Power, Wiſdome, Sanctity, Truth, Glory, and Majeſty; It is an ancient Rule among Divines, *opera Trinitatis ad extra ſunt indiviſa*; All three Perſons concurr in the actions, which are terminated in the creatures, they proceed from the ſame will in them all, as to Decree, to Create, to Governe, to Sanctifie, according as it is ſaid, *Job* 35.10. *Where is God thy Makers*, in the plural number; ſo *Iſaiah* 54.5. *Thy maker is thy husband*, in the Hebrew it is *Conjuges tui, Factores tui*, thy makers is thine husbands, which notes a plurality of Perſons in one and the ſame Action; *Iunius* applyes it to the holy Trinity.

Yet there are ſome properties peculiar and proper to each perſon by himſelfe, which are not communicable to the other two, the Father begets, the Son is begotten, the holy Ghoſt

Ghoſt proceeds. And as there is an order of ſubſiſting, ſo alſo of working, the Father worketh all things of himſelfe (as the Originall and Fountaine of Action) in the Son, and by the holy Ghoſt; The Sonne worketh from and with the Father, *John* 1.3. *All things were made by him, and without him was not any thing made, that was made.* The holy Ghoſt worketh from them both; for *he ſhall take of mine*, (ſaith Chriſt) the Sonne worketh from the Father by the holy Ghoſt; the holy Ghoſt worketh from them both, *John* 14.26. *The Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things*: and John 15. 26. It is ſaid, that *the Comforter, whom I will ſend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father.* Now this order of working is alſo peculiar unto each perſon, they change not places. And among theſe peculiar works this is one, that the Sonne onely took fleſh, and ſuffered for mans tranſgreſſions, and not the Father, nor the holy Ghoſt, as is falſly affirmed in their fourth Error, of which in the next place.

Sect. IV.

4. *Error.*

Of their Error againſt the Nature of God, (namely) that the Father, Sonne, and holy Ghoſt, the whole Godhead ſet it ſelfe bodily in Chriſt to ſuffer for the tranſgreſſing Creatures. Lond. Teſti. pag. 6.

THis wretched Aſſertion is contrary to plain places of Scripture, which expreſly teach, that the Son onely took Fleſh, and ſuffered for the tranſgreſſions of Man, and not the Father, nor the Holy Ghoſt, *John* 1.14. *The Word was made Fleſh,* (that is) Jeſus Chriſt the eternall, and eſſentiall Word of God, which *was in the beginning with God, and was God, by whom all things were made,* John 1.1,3. compared with *Gal.*4.4,5. *But when the fulneſſe of time was come, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons,* Heb. 1.3.

In this place are plainly diſtinguiſhed; Firſt, the Perſon ſending, *God the Father*; and the Perſon ſent, his *Son*. The ſecond Perſon onely took our fleſh to ſuffer for us.

Secondly, Ye have the Incarnation of the Son onely; his Son was *made of a Woman.*

Thirdly, That the Son onely ſuffered for our tranſgreſſions; for *He was made under the Law to redeem us.*

Fourthly, The end why he ſent his Son to take Fleſh, and to ſuffer for us, was to *make us Sons.* Adde hereunto, that as the Father ſent the Son, ſo his Incarnation was by the power of the Holy Ghoſt. *Luke* 1.35. *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee.*

It is impious therefore, to affirm, that either the Father or the Holy Ghoſt were incarnate, or that they ſuffered for the tranſgreſſing Creatures. The Apoſtle ſaith expreſly, that *Jeſus was delivered for our offences, and raiſed*

againe for our Juſtification, Rom. 4. 25. and Rom. 5. 10. *while we were enemies, we were reconciled unto God by the death of his Sonne*: *It is Chriſt* therefore, *that died*, *Rom.* 8. 34. not the Father, nor the Holy Ghoſt: It is Jeſus Chriſt to whom this properly does belong, that he *waſhed us from our ſinnes, in his owne blood*, *Rev.* 1. 5. Then as the Father and the holy Ghoſt did not take fleſh; ſo neither did they die nor ſuffer for our ſinnes. It is true indeed, that the Sonne and the holy Ghoſt have the ſelfe ſame uncreated Eſſence or ſubſtance in themſelves, as well as the Father, (otherwiſe they ſhould have had no true God-head) yet this hindreth not the incarnation of one perſon, without the incarnation of the other two. The eſſence or Nature of God, by reaſon of its infinite ſimplicity, cannot be divided into parts, yet ſeeing it is after one manner in the Father, *nempe ἀγεννήτως* without receiving it from any other, and after another manner in the Son, (namely) by Generation, and after another manner in the holy Ghoſt, (namely) by Proceeding,, Hence it is that the humane Nature might well be taken into the ſubſiſtence of one Perſon, according to its manner of ſubſiſting, and yet not be taken into the other two Perſons, which have their proper way of ſubſiſting. Let us heare how Mr. *Hooker* doth expreſſe this myſterie, *When God became Man* (ſaith he) *leſt we ſhould erre in applying this to the Perſon of the Father, or of the Spirit: S.* Peter's *confeſſion unto Chriſt was*, Thou art the Son of the living God; *and S* John's *Expoſition thereof was made plaine, that it is the* Word, which was made Fleſh; *The Father and the holy Ghoſt* (ſaith *Damaſcen*) *have no communion with the incarnation of the Word, otherwiſe than by approbation and aſſent; notwithſtanding, foraſmuch as the Word and Deity are one ſubject, we muſt beware that we exclude not the nature of God from Incarnation, and ſo make the Son of God incarnate, not to be very God, for undoubtedly, even the nature of God it ſelf, in the onely Perſon of the Son, is incarnate*; (in him dwelleth the fulneſſe of the Godhead bodily) *and hath taken to it ſelf Fleſh; wherefore Incarnation may neither be granted to any Perſon, but onely to one, nor yet denied to that nature, which is common to all three.*

Tylen. Syntag. 401.

Eccleſ. Polit. lib. 5. S. 52.

Mat 16. 6. Iohn 1. 14.

Col. 2. 9.

In

In this mysterie of the Incarnation, we must carefully distinguish between the *efficient Cause*, and the *matter* or the *subject* of it, or between the beginning from which it is wrought; *Terminus à quo*, and the *terminus in quo*, wherein it is finished: The whole Trinity is the efficient cause of the Incarnation, which did begin this work, which should be terminated in the Sonne: But the subject of Incarnation is onely the Son, who alone was cloathed with our flesh; the which Divines expresse by the similitude of three Virgins, imbroydering and making a garment by their joynt labour, which onely one of them shall weare.

Quest. *But why was it requisite the Son should take our flesh, rather than either of the other two Persons.*

Answ. This was most meet, first, because as all things were made by him, so all should be restored by him. *Col.* 1. 16. *By him were all things created, that are in Heaven, and that are in Earth*; therefore by him did *God reconcile all things unto himselfe, by him, I say, whether they be things in Earth, or things in Heaven*: Our Maker is our Redeemer and Saviour. Col. 16, 18, 2

Secondly, Because by the naturall Sonne of God, we are made the Sons of God by Adoption and Grace. *He was made of a Woman, Made under the Law, for this end, that we might receive the Adoption of Sons*, so that we could not have been Sons, but by the Incarnation of the Sonne of God. By uniting us unto the Son of God, we are made Children of our heavenly Father, *Heb.* 2. 10. *For it became him, for whom are all things, and by whom are all things, in bringing many Sons to glory, to make the Captaine of their salvation perfect through sufferings*: Jesus Christ, *to bring many Sons unto glory, did take of our flesh and blood, that through death he might deliver us from him that had the power of death*, ver. 14. Christ the onely Son of God by nature, was made like unto his Brethren, to bring them to glory, by our coupling unto Christ, he naturall Son of God, we also become the *Sonnes of God*, *Heires of God*, and *joynt Heires with Christ*; we are joyned with the naturall Son of God in his honour of being a *Son*, and in the benefit of being an *Heire*, Rom. 8. 17. The root of Gal. 4. 5.

our Adoption or Sonſhip, is by the eternall Son of God, and we are Sons of God, becauſe of Chriſt, who is, firſt, the Son of God; for God is firſt the *Father of Chriſt*, then *our Father*, as Chriſt himſelf ſaith, *John* 20.17. *We that are borne the Children of wrath, are made the Children of God by grace*, in, and through our Union with him, who is the naturall Son of God, the Mediator hetween God and us. Therefore ſeeing the ſecond Perſon alone is the Son, and we claim the Inheritance by no other title, but by our Sonſhip, it behoved the Son of God to be made the Son of Man, rather than either of the other Perſons, that the Sons of men having by him obtained that right and priviledge, might be made his Brethren and fellow-Heires.

Sect. V.

5. *Error.* *Of their fifth Error againſt the Nature & Eſſence of God (namely) that God is the Author, not of thoſe actions alone, in and with which Sin is, but of the very Pravity, Ataxie, Anomie, Irregularity, and ſinfulneſſe it ſelf, which is in them; yea, God hath more hand in mens ſinfulneſs, than they themſelves.* Lond. Teſt. p.6.

O Horrid Blaſphemy! Is this a comfort for Believers? Is it not the ready way to ſeale up unto them their Damnation, through the hardneſſe and impenitency of their hearts? For how can they repent, that impute their ſins not to themſelves for their humiliation and amendment, but unto God as the Author of them? We Sinners ſhould lay our ſins upon *Chriſt*, as our ſacrifice, who was *offered to beare the ſins of many*; but to impute them unto God, as the Author of them, is an abominable Blaſphemy. Heb.9.28.

For proof, conſider theſe places of Scripture, 1 *Iohn* 1.5. *God is Light*, a pure, perfect light, *and in him is no darkneſſe at all*: there is not the leaſt mixture of any evill in him, as the

the Psalmist speaks; *Psal.* 5.4. *Thou art not a God that hath pleasure in wickedness, neither shall any evil dwell with thee:* God cannot be defiled with evill from others, God cannot be tempted with evill, no evill can dwell with him, neither does God, who is nothing but light, defile any man, nay, he hath no hand in the sins of men, for *he tempteth no man*, James 1.13. If God do not so much as tempt unto sin, then much lesse is he the Author of their sins, either by instilling into man any evill, or by commanding or forcing him to sin, or causing him to act irregularly, wickedly, and unholily. God is no way the Author of sin.

For it is against, and inconsistent with the nature of God; if God hath an hand in mens sinfulnesse, as much, or more, than they themselves, then he is a sinner, as they are; and so he should not be God; we have so much to do in our own sinfulnesse, that it does truly make us sinners: and if God have more hand in our very sinfulnesse, then he is a greater sinner than we are, and so he should cease to be God; for God is holy and good, yea, so transcendently good, that none is good but God, *None is holy as the Lord, there is none besides him. Holy, Holy, Holy is the Lord God of Hosts*; so holy, that the Prophet cried out, *Wo is me, for I am undone:* Why? *Because I am a man of uncleane lips, and mine eyes have seen the King, the Lord of Hosts*, Isa. 6. 3, 5. God is so infinitely holy, that men cannot endure his presence, by reason of their uncleanesse, *God is a od Gof purer eyes than to behold evil*, or to look on iniquity with any liking, or countenancing of it; and man so unclean, that he cannot look upon so holy a Lord God. But if God were the Author of mans sinfulnesse, he would like his own work. There need not be such a dread in man, by reason of his uncleanesse, yea, if he had so great an hand in mans sinfulnesse as they themselves, then he should delight in evill, for so does man. God doth hate, forbid, threaten, and punish all sin, therefore he cannot be Author of any sin, *Zechariah* 8.17. *Let no man imagine evill in his heart against his Neighbour, and love no false Oath, for all these are things that I hate, saith the Lord*; And he taketh vengeance on them, *Rom.* 1.18. *for the wrath of God is revealed*

1 Sam. 2. 2.

Hab. 1.13.

vealed from Heaven, against all ungodlineſſe and unrighteouſneſſe of men. Tribulation and anguiſh upon the ſoul of every ſoul of man that doth evil, whether he be Jew or Gentile. Rom. 2.9. Now how could God be a Puniſher and Revenger of Sin, if he were the Author of it? There is no ſuch unrighteouſneſs with God, therefore let us take to our ſelves the ſhame and blame of all our ſins, and attribute them unto the right cauſe, the Devil, and our own corrupt naughty hearts. 1. *Joh.* 2.16. *For all that is in the world, the luſts of the Fleſh, the luſt of the Eye, and the pride of Life, is not of the Father, but it is of the World:* It is not of God, that's cleer, ye muſt look out ſome other Author.

Qu. *But doth not God will the evil of Sin? If he did not in ſome ſort will it, Sin could not have entred into the world, whether he would or no; and is not his will the cauſe of the being and exiſting of ſuch things as he willeth, &c.*

Anſw. We muſt diſtinguiſh between the will of

God { Commanding and Approving. / Permitting and Governing.

Againe, we muſt conſider two things in ſinne, really diſtinct the one from the other, (namely) the *Action* whereto ſinne cleaveth, and the *deformity, Pravity* or corruption of the Action, (that is) when the Action doth decline from the rule of Gods Word; and this properly is *ſinne*, or the *forme* of it, The Action is as it were the matter or ſubject, wherein ſinne reſideth: Hence in Anſwer to the Queſtion, I lay down theſe concluſions.

3. Concluſions touching the will of God about Sinne. Mark 1.4.

First, that God doth never will ſinne, by his *commanding* will. God ſaid *let there be light, and it was ſo*; But he never ſaid, let there be ſinne, Chriſt ſaid to that Leaper, *I will, be thou cleane*, but God never ſaid to any man, *I will, be thou uncleane.* Nor by his *approving* will, for that which is ſinfully evill, Gods will is not carried to it with love or liking, yea he hates it, as hath been already proved.

Heb. 1.3.

Secondly, as God *made all things*, ſo he *upholdeth* them in their Beeing, and Motions and Actions, both good and bad, ſo that no man could either move to an Action, or have a Beeing

Beeing to act if God sustained not. *In him we live, and move, and have our Beeing*; yet God is not the cause of the Pravity or sinfulnesse of any Action; you cannot therefore say, that in God you commit Adultery, in God you sweare, &c. The positive Act, whereunto sinne cleaveth, is of God, in the same sort, that all other Actions of the creatures are; but the obliquity of the creatures Actings, are to be ascribed to their owne proper cause (namely) the devill and the corrupt Nature of man. And of the actions of the creatures are those sayings of Schoole-men to be understood, (namely) *that no second cause can move without the agency of the first.* And *the first cause runs into the effect of the second causes, All creatures worke in the power of God.* This is meant of mans created Qualities and Actions, not of the crookednesse and Pravity of his Actions, which have not God for their maker. The rider causeth the horse to goe, but not his Halting, that proceeds from another cause. Act. 17.28.

Thirdly, though God doe not make sinne, yet he willingly *permitteth* the sinnes of mankinde, But his permissive will is not the cause of any mans sinne; There is no evill in the world, which God knoweth not of, or whether God will or no, for that were to deny his omnipotency, God did permit & suffer *Adam* to fall, (that is) God did not hinder it by his omnipotent Power, nor by his extraordinary Grace. God is said to permit sin, when he doth not effectually & powerfully hinder it, but leaves the creature to its own Freedome, and inclination, as *Act.* 14.16. Tis said that *God suffered all nations to walke in their owne wayes.* and *Psal.* 81.11,12. *Israel would none of me, so I gave them up to their own hearts lusts, and they walked in their own Counsells.* Howbeit Gods permitting of sinne, is not the cause of sinne; Indeed if God did infuse any evill into mans mind, or create any corruption in mans will, which was not there before: Or if God by his providence did infuse any constraint into the mind of man to enforce it, or any error to seduce it, or impose any necessity to binde it, then we should make him the Authour of sinne, but he doth none of all this, He hates all sinne, he forbids it absolutely within us by the light of the Spirit, without us by the Com-

Commandement. The firſt entrance of ſinne into the world, and the continuance of it in the world, was by the voluntary action of mans will corrupting it ſelfe; God permitted the fall of man not by inſtilling into him any evill, nor by taking from him any ability unto good, but by ſuffering Satan to tempt him, and leaving man to the Liberty and Mutability of his owne will, who ſinned freely with a whole and intire will, and hearkened to the voice of the Serpent, more than to the voice of his God.

Iſa. 30.21. Rom. 2.15. Deut. 27.26. Jam. 1.13.

Qu. If then any Ask, *What God has to doe about, and concerning ſin?* It is reduced to three actions:

White's way, p.273.

Firſt, he ſuſtains mankind, and upholds his Beeing in all its powers and faculties: *My father worketh hitherto*, he upholds the worke of his Creation, and governes them all.

The particular Doctrine touching Gods dealing in and about ſin.

Secondly, he leaves the ſinner to himſelfe, to his owne wit and ſtrength, to his owne luſts, Counſells, and Temptations, he withholds his Grace being bound to no man, whereupon it follows, That their hearts harden, & the bent of their natural inclinations leads them to ſeverall ſins, according to the variety of objects, which are ſet before them, and of temptations whereunto they are expoſed, and ſo they are carried unto ſeverall ſinnes, even as they are led. As a water-courſe runs downward by its owne weight, when the damme, that pent it up is removed. Thus God is ſaid (*Joh.* 12.40.) to *blind their eyes*, and *harden their hearts*, not by creating Sinne in them, as he doth Grace in the elect; but by withholding the influences and ſupplyes of his Grace, which ſhould ſoften them, and by offering them ſundry objects, which they convert unto occaſions of ſinne, and they have no will to doe otherwiſe. He hardeneth by not ſhewing mercy, as in the Winter by the abſence of the Sun, the naturall coldneſſe of the aire and earth doe cauſe Froſt and Ice.

Rom 9.19.

Thirdly, God ordereth and governeth the wicked actions of men, to bring to paſſe certain good effects, which the ſinner never intended, nor could they flow from the nature of thoſe evill actions; but God over-ruleth all the evil actions of the Creatures, ſometimes to puniſh a faithleſſe and ſtubborn Generation; ſometimes for the glory of his Juſtice

in

in the shame and punishment of the sinner himself, sometimes to manifest his glory, mercy, and goodnesse towards his Church and People, so as their sufferings are turned to their comfort, so that God is not onely a bare permitter of evill works, but a powerfull Governor of them to his glory. Thus *Joseph*'s Brethren sent him into *Egypt* out of envy, but God sent him to provide for his Church, and to bring him to that honour, which was foretold in his Dream, that his Brethrens sheafs should bow down before *Joseph*'s. Thus *Shemei* did curse *David*, he did it to drive *David* to despair, but God directed it to humble him: And *God* is said to *bid Shemei curse him*, because he gave him an occasion to vent his malice against the house of *David*: like as a Chyrurgion, with his Lance, opens the Wounds, and lets out the Corruption that was in the Bile before.

Lastly, *Pilate*, *Judas*, and the *Jews*, had all of them an hand in crucifying of Christ: *Pilate*, to please the People, and to keep his credit with *Cæsar*; *Judas*, for lucre of the Money; and the *Jewes*, that our Saviour Christ should not reign over them. These all did their own work, they drave on their own designs; And God did his work by them (namely) to save many souls alive. *Acts* 2.23. c. 4.28.

By this which hath been said, you may see a reason why, When God and Man are declared to meet in one and the same action (as in *Joseph*'s sending into *Egypt*, &c.) Man is guilty and justly condemned, & God remains without all stain of sin, and doth justly punish the sinner (namely) because *in unâ & eâdem re, quam fecerunt, non est eadem causa ob quam fecerunt*. The cause from whence the action cometh, is not the same in God, and in the Sinner. *Joseph*'s Brethren sold him into *Egypt* out of Eny, God sent him thither in Mercy; *Judas* sold his Master out of Covetousnesse, and the Jewes of Envy, but God gave Christ of his meere Love: In brief, Men do their own work and wills, they intend not to obey God in their sinfull doings; God doth over-rule them to his glory, and the Churches good: As a Physician lets blood by Leeches, the Leeches do but their kind, which is to suck blood, they intend not the good of the sick party, or any service to

1. *Use.*

the Physician: Howbeit the Physician ordereth by his skill the naturall quality of that worm, unto that, which by nature it could not do, (namely) the health of the Patient: So doth the Lord bring his work to passe by the hands of wicked men; they ignorantly, and against their wills, serve the Providence of God, even when they rebell against him: And for this it is, that such men are justly damned, though Gods Providence be thereby served, because they fulfilled their own lusts, and if good be brought out of such actions, it is no thanks to them: *The Son of Man goeth, as it is written of him, But woe to that man by whom the Son of Man is betrayed*: Gods purpose was by that means fulfilled, yet *Judas* is damned for his pains.

2 *Use.* From this difference between the *commanding* will of God, and his *permissive*, or *governing* Will, (namely) that onely good things are commanded and effected by him, and evill things are permitted and ordered, but not caused by him: This should teach us not to cast our sins upon God, upon his Providence or Decrees, as *Adam* did, when he said, *The Woman which thou gavest to be with me, she gave me of the Tree, and I did eat*, lest God proceed to Judgement with thee, as he did with *Adam*, ver. 17. *Unto* Adam *he said, because thou hast hearkened to the voice of thy Wife, and hast eaten of the Tree of which I commanded thee, saying, Thou shalt not eat of it; Cursed is the ground for thy sake, Dust thou art, and unto Dust thou shalt return.* Thy onely way to find mercy, is to give glory to *God*, and take shame to thy selfe, to humble thy self before thy Judge, as *Daniel* did, *Dan* 9.8,9. *O Lord! to us belongeth confusion of face, because we have sinned against thee; But to the Lord our God belongeth righteousnesse*, ver. 7. *and mercies and forgivenesses*: And with *Job* 9. 15. to say, *How shall I answer him? whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge.* Say unto the Lord, *Thou art a God that hast no pleasure in wickednesse*; thou dost not will iniquity, much lesse effect it: Sin is not the effect of thy power, but the defect of my naughty will: I will therefore *acknowledge my transgressions, that thou mayest be justified when thou speakest, and cleere when thou judgest*:

Gen. 3. 12.

Psal. 5. 4.

Psal. 51. 4.

judgest: Thou Lord art just in all that is brought upon us, for thou hast done right, but we have done wickedly. It is double iniquity to bring God, the fountain of goodness, into partnership with our sins; if God were the cause of sin, he were not good; and if he be not good, he is not God; but being all good, he would not suffer evil to be, unless being also omnipotent, he knew how to bring good out of evill.

This Doctrine also teacheth us not to take Gods *permissive will* for our warrant, Gods *revealed, commanding, approving* will is the onely rule of our actions, and in the doing of it alone, may men take comfort: we cannot justifie our selves, or others, in things done against Gods revealed will, though it comes to passe not quite without his providentiall permissive will; let no man beare himself out upon this Principle, That it was the will of God it should be thus and thus, else it could never have come to passe, because nothing comes to passe whether God will or no; yet, wo to that man that shall do evil upon that account, his damnation is just: 'Twas Gods will to suffer *Abel* to be killed, yet woe to *Caine* that slew him, *Thy Brothers blood cryeth:* 'Twas Gods will that Christ should be put to death, yet they were *Murderers* that did it, *Acts* 2. 23. 'Twas Gods will that the King of *Babylon* should take the City *Jerusalem*, yet, *The violence done to me, and to my flesh, be upon* Babylon, *shall the Inhabitants of* Sion *say: And my blood be upon the Inhabitants of* Chaldea, *shall* Jerusalem *say: Therefore thus saith the Lord, Behold! I will plead thy cause, and take vengeance for thee, and* Babylon *shall become heaps, a dwelling place for Dragons*, &c. *Jer.* 51.35,37. *Yea, happy shall he be called, that taketh and dasheth thy little ones against the stones*, Psal. 137.9. 3. *Use.*

The reason is, because such persons cannot say, God is with us to approve us; they cannot say, We are workers together with God, God did set us on work: such persons are under Gods permissive will, which has for its end his own glory in the World's just punishment, not the good of the parties instrumentall. In obeying Gods commanding-will, a man shall have praise of God; but not of the former, because therein they serve not God, they obey not God, they glori-

fie not God; and if they thank him for prospering in evil wayes, they abuse and dishonour him the more, whereas in truth they serve their own lusts. And from hence note one difference between a godly man and an Hypocrite, God worketh *in*, and *by* the *godly*: But he worketh *by* the *wicked*, not *in* them; they are as meanes passive in the hand of God, that is, though the Lord doth use them, yet they have no knowledge nor intention to serve or please God in the things they do. But as brute Beasts they follow their own lusts and imaginations, which God in his wisdome over-ruleth to execute his will in the just punishment of others, or in the wonderfull delverance of his Church. But as for the godly, they desire to be workers with God, first to know, and then to do his will: And God worketh in them, as well as by them; they are active means or instruments in the things they doe; God useth them, yet they have reason, knowledge, and understanding in themselves to move and direct themselves by Gods Word to Gods Glory; and for this cause the work of the godly is acceptable unto God, but not the work of the wicked, although they do the same thing, which the godly doth: *Ezra* and *Nehemiah*, *Zerubbabel* and *Joshuah*, the Son of *Josedech*, *David* also, and *Solomon*, were otherguesse Instruments, and Servants of the Lord, in re-building and re-establishing the Temple, and the Worship thereof, than *Artaxerxes*, or *Darius*, or any of the Kings of *Persia*: therefore let every godly man pray and practise that of *Ps.* 143.10. *Teach me to do thy will, for thou art my God, thy Spirit is good, lead me in the land of uprightnesse.*

A difference between the godly and the wicked.

Isa. 44.26,28.

Cap. III.

Errors againſt the Deity of the Son of God. They be three in this Chapter, (namely) 1. *That Chriſt being of his Fathers moſt intimate Counſel, is a* mighty *God, (not* almighty *God) above all appellative Gods,* 1 Cor. 8. 5. 1.
2. *That to make Chriſt co-equall to his Father, is to make another, or a falſe Chriſt, an Idoll-Chriſt, or two Gods, (as much as in us lieth.)* 2.
3. *That the better part of Chriſts Perſon, is man, there being but a graduall difference between Him, and* Moſes, *and us.* Lond. Teſt. p. 7. 3.

THe ſcope of theſe Errors is to deny Chriſt to be God, and to make him a meere Man, greater than ordinary men, but not equall to his Father, in reſpect of Godhead.

Againſt all which, I oppoſe, as an undoubted truth, that this Doctrine, (namely) That Chriſt the Son of God, is true God, equall, and of the ſame Nature, Power, and Eternity with the Father, far above all created Natures, God bleſſed for ever. *Doctr.*

This is confirmed by many evident teſtimonies of Scripture.

Firſt, He is in Scripture expreſly called God, *Jehovah, the moſt high God,* Iſa. 9. 6. *Unto us a Son is given, his name ſhall be called Wonderfull, the mighty God*; The Child that was borne, the Son that was given, is *the mighty God, the everlaſting Father.* The Jewes charged Chriſt with Blaſphemy, becauſe he ſaid, *that God was his Father, making himſelf equall with God,* John 5. 18. *And becauſe that thou being a Man, makeſt thy ſelfe God,* John 10. 3. The force of their reaſon is this, that the naturall Son of God is God, equall with God, as the naturall Son of a Man is Man, equall, and of the ſame ſub- Matt. 16. 16.

stance with his Father. So *Isa.*7.8. The Virgins Son is called
Mat. 1.23. *Immanuel*, (which being interpreted) is, *God with us*. God begotten of his Father from all Eternity, and with us by taking our flesh of the Virgin. Christ is called GOD properly, and absolutely in his Nature by the Apostle. *Rom.*9.5. *That same Christ which came of the Father, as concerning the Flesh, he is over all, God blessed for ever.* Amen.

The Apostle there doth distinguish in Christ two Natures, God and Man, and as truly as he is man of the seed of *David*, so truly he is God over all blessed for ever. Again, it is said, that *Christ Jesus being in the form of God, thought it no robbery to be equall with God*, Phil.2.6. If he were but a Man, it were robbery in the highest decree to make himself equall with God. God is wronged and robbed of his Majesty and Glory, when any Creature shall make himself Gods equall.
Col.2.9. Lastly, *In Christ dwells all the fulnesse of the Godhead bodily*, that is, personally in the flesh of Christ; he does not say (as
D. Prideaux. Fascic. p.76. one well observes) πᾶν τὸ πλήρωμα θειότητος, *Divinitatis*, as if he were *homo Divinus*, and no more, but πᾶν τὸ πλήρωμα θεότητος, *Deitatis*, the Godhead it self, and therefore he is *Deus summus*, the most high God. Of those places of Scripture, this is the summe and substance. Jesus Christ the Virgins Son, is the mighty God, the Son of God, equal with God, God with us, God over all, not a petty-God, but God over
1 Tim.3.16. all, who thought it no robbery to be equall with God, *God manifest in the Flesh*, yea, all the fulnesse of the Godhead dwels in him.

Secondly, Our Divines prove the Son to be true God by comparing the Old Test. with the New; for what the Old Testament speaks of *Jehovah*, which is God, the New Testament applies to *Christ*: As for example, *Numb.*21.5. *The people spake against God, and against Moses*, with Psal.95.9. *O come let us worship, and kneel before the Lord our maker, for he is our God*, ver. 6,7. *Your Father*, saith God, *tempted me, proved me, and saw my works forty yeares.* This *Paul* applieth to *Christ*, 1 Cor.10.9. *Neither let us tempt Christ as some of them tempted, and were destroyed of Serpents*, Numb. 21.6. Therefore *Christ* is *Jehovah*. Again, *Psal.*45.6 God the Fa-

Father ſpeaketh to God the Son, thus, *Thy Throne, O God, is for ever and ever*: This is applied to Chriſt, *Heb.* 1.8. Unto the Son he ſaith, *Thy Throne, O God, is for ever and ever, a Scepter of Righteouſneſſe is the Scepter of thy Kingdome.* Againe, *Iſaiah* ſaith, *cap.* 41.4. *I the Lord am the firſt, and with the laſt I am he.* This is alſo applied to *Chriſt*, Rev. 1.17. *Feare not, I am the firſt and the laſt.* Rev. 21.6.

Laſtly, In *Iſaiah* 6.1. The Lord is preſented to the Prophet in great majeſty: *I ſaw the Lord ſitting upon a Throne, high, and lifted up*, &c. This is applied to *Chriſt*, John 12.41. *Theſe things*, ſaid Iſaiah, *when he ſaw his glory, and ſpake of him.* Now what things were they that *Iſaiah* then ſaid? See *Iſa.*6.9,10. He ſaid, *Make the heart of this people fat, and their eares heavy, leſt they ſee with their eyes, and underſtand with their hearts*, &c. Theſe very words are repeated by S. *John*, cap.12.39,40. and applied to Chriſts obſtinate, unbelieving hearers, *They could not believe, becauſe* Iſaiah *ſaid, he hath blinded their eyes, and hardned their hearts*, &c. Conſider, When did *Iſaiah* ſay theſe things? When he ſaw his glory, and ſpake of him, (that is) Chriſt the Lord of glory.

Thirdly, Chriſts works are the works of a God, none could do them, but he that is God.

Firſt, *All things were made by him, and without him was not any thing made that was made*: John 1.3. *He made the World*, and he *ſupports* the World, He *upholds all things* by the *word* of his *power*. He that made the World is God: ſo ſaith the Apoſtle, *Heb.*3.4. *Every houſe is builded by ſome man, but he that built all things is God.* Col.1.15,16. Heb.1.13.

Secondly, He forgives ſins; *Who can forgive ſins but God onely?* Yet ſo doth Chriſt, therefore he is *God*, Mark 2.7,9,10.

Thirdly, He underſtood the thoughts of men. *Mark* 2.8. *Ieſus perceived in his ſpirit, that they ſo reaſoned within themſelves, He ſaid unto them, Why reaſon you theſe things in your hearts?* It ſeemes they uttered not their thoughts, yet Chriſt knew them. And when the Scribes and Phariſees watched him, whether he would heal on the Sabbath day, it is ſaid, that

that *he knew their thoughts Luke.* 6.8. It is the Property of God alone to know and search the heart; *The heart of man is deceitfull above all things, who can know it? I the Lord search the heart, I try the reines, even to give to every man according to his wayes, Jer.* 17.10. Therefore Christ is very God, for *all the Churches shall know* (saith he *Rev.* 2.23.) *that I am he which searcheth the reines and hearts, and I will give to every one of you according to your works.*

Acts 2.33. Fourthly, he giveth the holy Ghost, which none can doe but God, *Joh.* 15.26. *I will send the Comforter unto you from my Father; when he ascended up on high he led Captivity Captive, and gave gifts unto men, even the Gift of the holy Ghost, Acts.* 1.8. with *Ioh.* 7.39.

Mark 9.18. Fifthly, what should I speak of his miraculous works, performed by his own Power, Word and Will: He *raised the dead*, commanded the *devills to come forth* of them that were *possessed*; At his word the *winde* and the *Seas* are *calme*, they

Rom. 1.4. *obey* him: He did this by his owne Power. Yea, he giveth this power unto others, *Mark* 16.18. They shall *cast out Devils*, they shall *speak with new tongues*, they shall *take up Serpents*, and if they *drink any deadly thing, it shall not hurt them*, &c. Men receive the gift of miracles from God, but no man can bestow it upon others.

These are the works of Christ, of which we may say as himself doth. *John* 15.24. *I have done among them the works which none other man did*: For can any but God create the World? Forgive Sins? Search and try the Hearts? Give the Holy Ghost? Work Miracles by his owne will and word? Christ doth all this, therefore he is the Almighty God.

Phil. 2.10. 1 Pet. 3.22. Acts 7.59. Fourthly, Christ is worshipped as God, and that by the Commandement of the Father. *Heb.* 1.6. *When he bringeth in the first begotten into the World, he saith, Let all the Angels of God worship him*: How great is he, to whom the Angels must perform worship and service? *Thomas* the Apostle doth

John 20.28. adore him, saying unto him, *My Lord and my God.* And they are blessed that do in like manner acknowledge him for their Lord and their God. Now God doth not communicate his worship

worſhip to any, to whom he doth not communicate his Nature. *My glory will I not give to another*, *Iſa.*42.8. No creature is capable of worſhip, becauſe it cannot be God. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve*, ſaid Chriſt to the Devil, *Mat* 4.10. The Angel that was imployed to ſhew S. *John* the *Revelation*, refuſed to be worſhipped, ſaying, *See thou do it not, I am thy fellow-ſervant, worſhip God*, Rev.22.8. Chriſt is worſhipped as God, therefore he is very and true God.

Much more might be ſaid to this purpoſe; but this is enough to make you deteſt and abhorre thoſe forementioned Lies and Blaſphemies, (namely) that Chriſt is a Mighty God, not Almighty, that there is but a graduall difference between Him. and *Moſes*, and Us, and that he is not equal with the Father, &c.

For if he be God, then he muſt needs be Almighty, becauſe God is not weak; and ſeeing he is God, he muſt needs be equall with God the Father, for in the Unity of Eſſence there can be no inequality.

And what hath the Heretick to ſay againſt this fundamentall truth? *Sect.* 2.

To make Chriſt equall with his Father (ſaith he) *is to make a Falſe Chriſt, or an Idoll-Chriſt, or Two Gods, it implieth Polytheoſie, or Apotheoſie* (*that is*) *many Gods, or a Man-God.* Obj.

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that *he knew their thoughts Luke.* 6.8. It is the Property of God alone to know and search the heart; *The heart of man is deceitfull above all things, who can know it? I the Lord search the heart, I try the reines, even to give to every man according to his wayes, Jer.* 17.10. Therefore Christ is very God, for *all the Churches shall know* (saith he *Rev.* 2.23.) *that I am he which searcheth the reines and hearts, and I will give to every one of you according to your works.*

Fourthly, he giveth the holy Ghost, which none can doe but God, *Joh.* 15.26. *I will send the Comforter unto you from my Father; when he ascended up on high he led Captivity Captive, and gave gifts unto men, even the Gift of the holy Ghost, Acts.* 1.8. with *Ioh.* 7.39. Acts 2.33.

Fifthly, what should I speak of his miraculous works, performed by his own Power, Word and Will: He *raised the dead*, commanded the *devills to come forth* of them that were *possessed*; At his word the *winde* and the *Seas* are *calme*, they *obey* him: He did this by his owne Power. Yea, he giveth this power unto others, *Mark* 16.18. They shall *cast out Devils*, they shall *speak with new tongues*, they shall *take up Serpents*, and if they *drink any deadly thing, it shall not hurt them*, &c. Men receive the gift of miracles from God, but no man can bestow it upon others. Mark 9.18. Rom. 1.4.

These are the works of Christ, of which we may say as himself doth. *John* 15.24. *I have done among them the works which none other man did*: For can any but God create the World? Forgive Sins? Search and try the Hearts? Give the Holy Ghost? Work Miracles by his owne will and word? Christ doth all this, therefore he is the Almighty God.

Fourthly, Christ is worshipped as God, and that by the Commandement of the Father. *Heb.* 1.6. *When he bringeth in the first begotten into the World, he saith, Let all the Angels of God worship him*: How great is he, to whom the Angels must perform worship and service? *Thomas* the Apostle doth adore him, saying unto him, *My Lord and my God.* And they are blessed that do in like manner acknowledge him for their Lord and their God. Now God doth not communicate his Phil. 2.10. 1 Pet. 3.22. Acts 7.59. John 20.28.

worship

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Christ, two Natures, Flesh and God-head; *Rom.* 1. 3, 4. *Concerning his Son Jesus Christ our Lord, which was made of the seed of* David, *according to the Flesh, and declared to be the Son of God, with power according to the Spirit of Holiness*, (that is, according to his Divine Nature.) So *Rom.* 9. 5. *Paul* doth distinguish in Christ two Natures, one Humane Flesh, of the seed of the Father, *of whom as concerning the Flesh, Christ came.* But hath he any other Nature? Yes, He is also *God over all blessed for ever.* Christ according to the Flesh is the Son of *David*, but according to the Spirit of Power, He is the Son of God; He is of the Jewes in one respect; He is not of the Jewes, but God over them, in another respect. Note how punctually the Scripture doth distinguish between the Person *assuming*, and the Nature *assumed*, Heb. 2. 16. *He took not on him the Nature of Angells, but he took on him the seed of Abraham.* The Son of God remaining God, took on him the seed of *Abraham*: He saved what he took, He saved not the Angells that fell, because he took not their Nature; So *Phil.* 2. 7. *He being equall with God, took upon him the forme of a Servant, and was made in the likeness of Men, very Man, as we are in all things, sin onely excepted.*

2. The union of these two Natures. John 1. 14. Mat. 1. 16. Gal 4. 4. Col. 2. 9. 1 Tim. 2. 5.

Now that these two Natures are united in one Person of *Immanuell*, is also evident by those Scriptures, which Teach that *the Word was made Flesh*; made Flesh, (that is) he became man of a reasonable Soule, and humane Body, not by changing the God-head, but by assuming the Man-head. In which respect, he is said *to be born of his Mother*, and *made of a woman.* And the *fulnesse of the God-head to dwell in him bodily*, it does not dwell by way of Influence or Gifts, but *bodily* (that is personally conjoyning two Natures in one and the same Person, which is that one Mediator between God and Man, the Man Christ Jesus. The Holy Ghost sanctified the seed of the Virgin, and united it to the person of the eternall Son of God: Whereupon it is said, *Luke* 1. 35. That *that holy Thing, which shall be borne of thee, shall be called the Son of God.* The Son that is borne of the Virgin, is the Son of God, by birth; and why? because of this union, and so the Virgin

Virgin is called, *the Mother of our Lord*; Now ſhe cannot be the Mother of God in any other reſpect, but onely becauſe the Child of her Body was united and made one with the Son of God: otherwiſe there ſhould be two Perſons, and two Sons, one of the Virgin *Mary*, and another of God: But the humane Nature being aſſumed into the Perſon of the Son of God, and being prevented from any perſonall ſubſiſtency in it ſelfe, doth not make a new Perſon, but onely addeth a new Nature to the old Perſon, ſo making one Chriſt, God and Man: Even as we ſee one Tree to be ſet into another, and it groweth in the Stock thereof, but hath no ſubſiſtency of its owne, ſave onely in the Stock and Root of that Tree, into which it was Graffed: yet there be two Natures, and two kindes of Fruit upon one Stock: ſo in Chriſt, though there be two Natures, yet both being united into one perſon, there is but one Son of God, and one Chriſt. Biſhop *Uſher*, Sum p. 165.

This Truth is needfully to be remembred and kept, becauſe the confounding of the Natures, which are two, and the dividing of the Perſon, which is but one, hath been the occaſion of the moſt groſſe Miſtakes and Errors in this Article of our Chriſtian Faith, as is noted by Mr. *Hooker*; Foure principall Hereſies there are (as he hath well obſerved, and ſuccinctly laid together) which have in theſe things withſtood the Truth; Arrians, *by bending themſelves againſt the Deity of Chriſt.* Apollinarians, *by maiming and miſ-interpreting that which belongeth to his humane Nature*; Neſtorians, *by renting Chriſt aſunder, dividing him into two Perſons*; *The followers of* Eutiches, *by confounding in his Perſon thoſe Natures, which they ſhould diſtinguiſh: Againſt theſe, there have been foure moſt famous antient generall Councells*; *the Councel of* Nice, *to define againſt* Arrians; *againſt* Apollinarians, *the Councell of* Conſtantinople; *The Councell of* Epheſus *againſt* Neſtorians; *againſt* Euthichians, *the* Chalcedon *Councell*; *In foure words,* ἀληθῶς, τελέως, ἀδιαιρέτως, ἀσυγχύτως, Truly, perfectly, indiviſibly, diſtinctly; *the firſt applied to his being God, the ſecond to his being Man, the third to his being of both One, and the fourth to his ſtill continuing in that One: Both, within the compaſſe of which foure heads, I may truly* Eccl. Pol. lib. 5. Sect. 54.

affirme, that all Heresies which touch but the person of Christ, whether they have risen in these latter dayes, or in any age heretofore, may be with great Facility, brought to confine themselves, the Christian beliefe confirmed, and the foresaid Heresies confuted.

1. *Use.* According to this Rule you must diligently observe in Scripture, what things are ascribed unto Christ

in respect of his { Divine Nature. / Humane Nature. / Whole Person.

By doing whereof we shall escape many mistakes and Errors, we shall understand many passages of Scripture, which seem to crosse each other. And how the workes wrought in our Flesh, are counted the workes of the whole person, and so meritorious to our salvation.

Christs person. As for Example, *Christ* is *David's Son*, and *David's Lord*: He is the Son of *Mary*, yet the God, and Maker, and Saviour of *Mary*. He is the Man that was never in Heaven, and yet in Heaven, when he spake on Earth; Joh. 3. 13. *No man hath Ascended up to Heaven, but he that came down from Heaven, even the Son of Man, which is in Heaven.* Christ sayes, *My Father is greater than I*: and yet he is *equall with God, one with his Father.* Christ is that *Son borne to us* in time, and yet *the mighty God, the everlasting Father, without beginning of dayes*, &c. If it be demanded how these things can stand together? your distinction tells you, because he is both God and Man in one Person, therefore his name is wonderfull, he is the Son of *Mary* and of *David*, as he is Man, and *Davids* Lord, and *Maries* Maker, in respect of his Godhead: He is equall with his Father, as touching his Godhead, inferiour to the Father, as touching his Man-head, &c. as in *Athanasius* s Creed it is expressed.

Isa. 9. 6.

Thus touching the person of Christ, it clears up our understandings, so that we can say, those things which seem to crosse each other, are true in him, because some things are proper to him, and ascribed to him, as he is God, as when he saith, *Rev.* 1. 8. *I am Alpha and Omega, the Beginning and the Ending, which is, and which was, and which is to come,*

come, the Almighty: Here is omnipotency, and eternity ascribed unto him. Againe, other things are proper to him, as Man, as that he was *borne*, and *dyed*, and *Crucified* through weakneſſe, &c. 2 Cor. 13. 4.

Againe, it makes us diſcerne Good and Evill touching the Office and Actions of Chriſt, how Chriſt is Mediator, *ſecundùm utramque Naturam*; As for Example, 1 *Cor.* 2. 8. It is ſaid, *they Crucified the Lord of Glory*, the Jewes could not Crucifie God, yet becauſe they Crucified that Man which was one with God, they are ſaid to Crucifie the Lord of Glory. So *Act.* 20. 28. it is ſaid, that *God purchaſed the Church with his owne blood*: God hath no blood, yet the blood of Chriſt was the blood of God, becauſe that Man whom they Crucified, was one Perſon with God. Thus the Scripture diſtinguiſheth, 1 *Pet.* 3. 18. *He was put to death in the Fleſh, but quickned by the Spirit*; Chriſt ſuffered death, not in the Divine, but in the Humane Nature, yet it is ſaid to be the blood of God, becauſe that Man which was Crucified, was one with the ſecond Perſon in the Deity. By vertue of this union of two Natures into one Perſon, it comes to paſſe, that thoſe things, which are proper to each Nature apart, being ſeverally conſidered, are applyed to whole Chriſt, the Mediatour. As that he is *the Man, that is Gods fellow*, He is called *the Lord our Righteouſneſſe*. He is *the Reſurrection and the life*. He *waſhed our Sins in his owne Blood*; And, *he became obedient unto Death, even the Death of the Croſſe*, &c. The works of each Nature, are the works of the whole Perſon; The obedience of Chriſt performed in his humane Nature, is the obedience of whole Chriſt. *Sect.* 2. Chriſts Offices. Zech. 13. 7. Jer. 23. 6. Rev. 1. 5. Phil. 2. 8.

It is true indeed, the Properties of the Divine Nature in Chriſt, are not given to the Humane, nor the Properties of the Humane Nature to the Divine, as it cannot be ſaid that the Divine Nature was athirſt, or Weary, or Wept, or Dyed; Neither can it be ſaid, that the Humane Nature is Omnipotent, or Creator of the World, or Omniſcient, or Preſent in all places at once, *&c.* yet that which is proper to one Nature, is ſpoken of the whole Perſon: thus the Perſon which is God and Man, Dyed and Roſe againe, and is Omni-

potent, and knoweth all things, &c. even as a Man is said to Understand, to Believe, to Repent, &c. yet his Hand and his Foot doe not understand, but the intellectuall part of the Soule, as it is operative in such a part of the Body; howbeit such Knowledge is ascribed to the whole Man, because the Hand and Foot are parts of that Man, which doth understand: Againe, when a Man is killed, the Soul is not killed, yet the Man is said to be killed, because of the union of Soul and Body into one Person of a Man: So it is in this Mysterie; Hence our Divines conclude, that *Mediatoris opera sunt θεάνθρωπα*, they are the workes of God-Man, having in them something of God, and something of Man; as that of *John* 10. 18. *I lay downe my life of my selfe, I have power to lay it downe, and I have power to take it up againe.* In that Christ hath a life to lay downe, it is Humane; But in that he hath power to take it againe, that is Divine, and the reason is, *Quia illa persona ea omnia in se verè & reipsa continet, quæ Deo vero, & vero Homini competunt* (that is) because the Person of Christ doth really containe in it selfe all the properties, which belong to a true God, and a true Man. And seeing God hath honoured our Nature to be the flesh of the Son of God, and hath made it his owne inseparable Habitation; we cannot now conceive, how God should without Man, either exercise Divine Power, or receive Divine Praise: For man is in both an Associate of Deity, because he is that Man, of whom God himselfe is a part; To be *the Way, the Truth, and the Life*; to be our *Wisdome, Righteousnesse, Sanctification, Resurrection*; to be the *Peace of the World, the Hope of the Fathers, the Heire of all things*, to be that *supreame Head, unto whom all power both in Heaven and Earth is given*: These are titles above the Dignity and worth of any meere Man, yet true of Christ; even in that he is Man, but Man with whom Deity is personally joyned, of both which Natures, there is a co-operation often unto the same effect, and an Association alwaies.

By this Doctrine of two Natures joyned in one Person, you see it comes to passe, that some Actions are ascribed to Christ, as *God*, because his Deity alone is the well-spring from

from which they flow. Some things, as *Man*, because they issue from his meer humane nature. Some things joyntly, as both *God & Man*, because both Natures concurre as Principles thereunto; and so Christ is truly said in that respect, to work both as God and as Man to one and the same effect, sometimes by Co-operation, alwayes by an undivided Association, as hath been shewed.

There is yet a further benefit in this Doctrine, (namely to answer most Doubts, and to decide most Questions about the Person of Christ, I will instance onely in two principall Objections of the Adversary.

Obj. 1: *It is said in* 1 Cor. 15.28. [*When all things shall be subdued unto him, then shall the Son also himselfe be subject unto him, that put all things under him, that God may be all in all.*] *When he hath delivered up his mediatory Kingdome to his Father, the Son shall remain still subject unto him. How then is he equall to his Father.*

Answ. I answer, (*The Son himselfe*) in that capacity, wherein he hath hitherto reigned, shall be subject, (that is) Christ in his exalted and glorified Man-head, shall be subject; for in that Nature Christ hath been established King of the whole world, especially of his Church, to gather and govern it, and to destroy every enemy of its salvation: So the Apostle teacheth, *Ephes.* 1.20,21,22. *God set him at his owne right hand in heavenly places, far above all Principalitie and Powers, and Might, and Dominion, and every name that is named, not onely in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church*, with 1 *Pet.* 3.22. *By the Resurrection of Jesus, who is gone into Heaven, and is on the right hand of God, Angels, and Authorities, and Powers, being made subject unto him.* You see that Christ risen from the dead, is set above all things that can be named, God onely excepted, which did *put all things under him*, ver. 27. for we may not think that the Father, by bestowing the office of a King upon the Son, hath dispossessed himself of his soveraigne Dominion. But when this exalted Son of God hath *judged the World*, and shall have finished his work in bringing of his Elect to glory, then

1 Cor. 15.27. Acts 17.31.

then this King himſelfe ſhall ſurrender up that King-ſhip, which hitherto he hath exerciſed by the Miniſtry of Men, Angels, Word, and Ordinances, and God ſhall reigne immediately over his Church, in a manner altogether new, (namely) by himſelf, without outward meanes, without miniſtry of Men or Angels, &c.

How Chriſt ſhall be ſubject to his Father. 1 Cor. 15. 28.

Thus we may gather in what kind the Son ſhall be ſubject unto God that gave him that power, by the reaſon that here is rendered of ſuch his ſubjection, which is this, *That God may be all in all*, that is, when Chriſt ſhall have brought his worke to an end, and all former Adminiſtrations of his kingdome ceaſe, then ſhall God be all in all; (that is) then ſhall God communicate himſelfe, his light, life, bleſſedneſſe, love and glory to his Church in a moſt glorious, ſweet, unutterable, immediate Communion, which indeed will not a whit diſanull Chriſts kingdome, but only change that manner and forme thereof into a more ſublime and perfect one.

Hence I conclude, Firſt, looke into what capacity the Son was exalted to raigne over all; in the ſame capacity ſhall he be ſubject to make way for a new and more excellent manner of raigne over the Church; But the Son as Son of man, was raiſed and exalted to Rule, as is aforeſaid, therefore the ſame Son, in the ſame capacity, in that aſſumed Nature (together with his Body, the Church, and his manner of governing it) ſhall be ſubject to make way to that new and unſpeakably glorious way of Gods immediate communicating himſelfe to his Elect throughout all eternity.

Secondly, I conclude with the words of *Paraus*, in loc. *Sicut filium tradit regnum Deo, & Patri, ſic etiam ſubjicietur Patri, non exuendo naturam, aut potentiam divinam, ſed deponendo partes mediatoris, & mutando præſentem ſui regni ſtatum, ut immediatè ipſe cum Patre & Spiritu Sancto in æternum regnet*, that is, look in what reſpect Chriſt ſhall deliver up the Kingdome to his Father, in the ſame reſpect ſhall he be ſubject to his Father, (namely) not by putting his Divine Nature, or Power, but by ceaſing to reign as Mediator, changing the preſent way and ſtate of his Kingdome into a better, wherein he, with the Father and the Holy Ghoſt,

ſhall

ſhall immediately rule and dwell in the glorified Saints for evermore. This I take to be the plain meaning of that hard place of Scripture.

Their other Objection is this, *The Son received Power, Honour, and Kingdome from the Father, and therefore he is not God equall with the Father.* Obj. 2.

He received Power as Mediator, not as God: Such expreſſions do note unto us the order and diſtinction between the Perſon in the Trinity, and that miniſtration, which, as Mediator, he was to perform. *Acts* 2.36. *Let the whole houſe of* Iſrael *know aſſuredly, that God hath made the ſame Jeſus, whom ye crucified, both Lord and Chriſt.* In which words, you ſee who it is that received Power and Lordſhip: it is that Jeſus, whom they crucified; in that capacity his *Father is greater than he*, John 14.28. but they do not note a diverſity of Natures, in which reſpect *the Father and the Son are one*, John 10.30. *Anſw.* 1.

Note diligently, there is a double giving and receiving from the Father, one by Grace, the other by naturall generation and communication of his Divine Nature. By the gift of Eternall Generation, Chriſt hath received of the Father one and the ſelf-ſame Subſtance, which the Father hath of himſelfe unreceived of any other, (for he is the *Father of lights*) Chriſt is God by being of God, Light by iſſuing out of Light: This Divine Nature Chriſt hath common with his Father, not beſtowed by way of benevolence and favour (ſo the Manhead of Chriſt doth receive, and is inferiour to the Godhead) but received of the Father by that wonderfull and eternall generation; ſo that in the Trinity there is *alius atque alius, non aliud atque aliud*, divers Perſons, but not of different Subſtances; and ſo the Son remaining in the Father, and not divided from him, is God equall with his Father. *Anſw.* 2. *Hooker* l. 5. §. 54. Iam. 1.17. Heb. 1.3: ἀπαύγασμα τῆς δόξης.

All things which Chriſt hath received by grace, we ought to apply to the Manhead of Chriſt; amongſt which the firſt and chiefeſt gift is the *perſonall Union*, becauſe there can be no greater grace ſhewed to man, than that God ſhould vouchſafe to unite Mans Nature to the Perſon of his onely begotten Son. By means of which *the Father loveth the Son,* Chriſt did receive of his Father two wayes. Iohn 3.35.

John 5.26. as Man, *and hath given all things into his hand. As the Father hath life in himſelfe, the Son in himſelfe hath life alſo by the gift of the Father.* This receiving by Favour, that which we had not by Nature, doth ſhew an inferiority in the Receiver: But that other receiving by naturall and eternall Generation, notes a community of Eſſence in both, and ſo an equality.

2 *Uſe.* From this Doctrine of the Godhead taking Fleſh, you have the true ground of Chriſts merits to ſave us; if he were but a meer Man, all the obedience he could perform, were no more than what is due to the Law, and therefore could not redound to the profit of others, much leſs could it ſatisfie for our offences, ſeeing it was due to the Law, though the offence had never been done: whereas now by this Union of both Natures in one Perſon, the obedience of Chriſt performed in the Manhead
1 Pet. 1.19. is become of infinite merit, as being the obedience of God. It behoved Chriſt to be Man, that he might ſuffer death; He muſt alſo be God, that he might be able to beare and overcome the puniſhment of ſinne: Mans Nature can ſuffer death, but not overcome it: The Divine Nature cannot ſuffer death, but can overcome all things; And he muſt be God and man in one perſon, that the ſufferings performed in the
2 Cor. 13.4. humane Nature, might be of value, and efficacy to ſave.

3. *Uſe.* Laſtly, hence you may ſee, what ground we have of Acceſſe unto God here by Prayer, & of hope to ſtand before him with boldneſſe in his glorious kingdome; the ground of both is the ſame, (namely) that rich grace of God, wherein he hath vouchſafed to unite mans Nature unto his owne perſon, was a ſingular Act of love both to Jeſus, as he is the Son of man,
John 3.16. (for *the Father loveth the Son*, whom he hath made ſo nigh
Iohn. 4.35. unto himſelfe) and to the reſt of mankinde, becauſe under the ſhadow of his wing, we draw nigh to God, and can call him Father; Chriſt is united unto God, and we unto Chriſt;
Heb. 2.11. *For which cauſe he is not aſhamed to call us Bretheren.* And
Heb. 11.16. *God is not aſhamed to be called their God. Having therefore boldneſſe to enter into the Holieſt by the Blood of Ieſus, by a new and living way, which he hath conſecrated to us, through the vaile, that is to ſay, his fleſh: And having* (one of our kind)

an

an high Prieſt over the houſe of God (who is able to make us welcome, and to preſent us without ſpot unto his Father) *Let us draw neere with a true heart in full aſſurance of faith.* Chriſt hath carried our fleſh into Heaven, he is *the fore-runner for us entred*, he hath thereby made way for after-comers to enter alſo. It was the high Prieſts priviledge under the Law, that he alone might enter into the holy of Holies; but that Priviledge is now made comon to all Believers, by this new and living way, (namely) his fleſh, or his humane Nature. The beſt way to bring man unto God is, that God ſhould become man, that men by the bands of Nature with him might be helped up to the bands of Grace, with God: *you are Chriſts, and Chriſt is Gods*, ſaith *Paul*, as if he had ſaid, becauſe you are Chriſts, therefore you are Gods, the way to come to God is by comming to the man Chriſt, this he calls *a new and living way*, becauſe Chriſt liveth for ever to help them all to heaven, who ſeeke unto God in that way; Like *Elias* Chariot; ſo is Chriſts man-head and ſufferings; get up here by faith in him, and he will carry you up to God in heaven.

Heb. 10 19, 20, 21. Heb. 6. 20. 2 Corinth. 3.

And when we are entred, we ſhall without Terrour make good our ſtanding there, and behold the Majeſty of God: God is a *conſuming fire* to the *Sinners in Sion*; and the *Hypocrites* they dare not behold his face, but the Man *Chriſt Jeſus* doth dwell in thoſe *everlaſting burnings*: he is like the *Buſh* that burned, yet was not conſumed; and they that are Chriſt's ſhall *ſee the face of God*, and *live*. *There ſhall be no more Curſe, but the Throne of God, and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him, and they ſhall ſee his face.* The firſt linke of this happy Communion with God, is the Union of the Manhead unto Deity; the ſecond is the uniting of the Church to Chriſt, Chriſt is one with God, and we are one with Chriſt, who does therefore bring us unto God to be one with him for evermore, as ſhall be fully declared in the next Chapter.

Isa. 33. 14. 1 John 3. 2. Rev. 22. 3, 4.

Chap. IV.

Of the Union that is between God and Chriſt, and between Chriſt and a Chriſtian.

John 14. 20. *At that day, you ſhall know, that I am in my Father, and you in me, and I in you.*

In the 14. Chapter of *John*, ver. 11. Chriſt ſaith to *Philip*, *Believe me, that I am in the Father, and the Father in me.* And becauſe the Apoſtles did not take ſo much notice of a Divine power in Chriſt, as they ought, our Saviour, after he had comforted them by the promiſe of ſending *another Comforter* to ſupply his bodily abſence; He doth promiſe, *ver.* 20. that there is a day at hand, (meaning his Reſurrection, of which he laſt ſpake, *ver.* 18, 19.) wherein they ſhould more fully underſtand that neer Conjunction and Union, that is betwixt the Father and him, and between him and them; *At that day ye ſhall know, that I am in my Father, and you in me, and I in you*; I will ſend the holy Ghoſt, by whom ye ſhall be confirmed in all Truth, and enabled to ſee cleerly the Communion, which I have with the Father (*for the Father dwelleth in me, and doth the workes*, ver 10.) and with you, for I am in you, and doe all things in you, and for you: God is the fountaine of all our happineſſe, our finall good is to enjoy God. Now ſome courſe muſt be taken, to make us partakers of the goodneſſe and bleſſedneſſe, that is in God; for ſeeing all goodneſſe is originally in God, and Man, at ſuch a wide diſtance from him; therefore was the ſecond Perſon, God, manifeſted in the Fleſh, that being one with God, and one with Us, he might convey to us that goodneſſe and bleſſedneſſe which we wanted. There is God the Fountaine, Man the empty Ciſterne, Chriſt the Conduit-pipe, to convey Grace and Life from the Fountaine, Now the Pipe muſt come home both to the Fountaine, and to the Ciſterne,

Cisterne, else there is no Communion between the Cisterne, and the Fountaine; so it is in this businesse. The first step of Conjoyning and Communicating of God to Man, is Christ manifest in the Flesh; By meanes of whom, as he was one with the Father by eternall Communion of the Divine Essence, so he is with us, by union of his Person with us, and so he is both in the Father and in us, and knits us both together: This is the summe of my Text, (namely) to teach us, that there is a strict union between Christ, and the Father, and between Christ and us, (*I am in the Father, and the Father in me: I am in you, and you in me.*)

There is a strict Union between Christ and the Father, and between Christ and us.

This Doctrine, and this Text is miserably abused, by many misunderstoood, and by some of a fantasticall proud spirit, heightned even unto Blasphemy, as if we were one Person with Christ, and Christ so one with us, as with the Son of *Mary*. *Robert Watsfield* doth thus expresse himselfe upon that Text, *John* 14. 20. *Such an union, that God and Christ, and the Saints shall be all individuall, all one, the fulnesse of the Godhead shall dwell in us bodily, God shall be as fully and as really manifest in the Flesh of the Saints (here in this life) as ever he was in the Flesh of our Elder Brother, or that Flesh, that was Crucified at Jerusalem*: So the Opinionists of New-*England* affirmed, *that as Christ was once made Flesh, so he is now first made Flesh in us, ere we be carryed to perfection.* Thus *Henry Nicholls* the oldest Father of the Family of Love shameth not to Speak and Teach (namely) that God was all that the Man was, and Man was all that God was, so making God and Man one Substance and Being. And so, to put on Christ is in their sence, to have the Being of Christ in us, as when 'tis said, that *Christ dwells in our Hearts by Faith*; they mean it of a reall and essentiall Being. Thus men puffed up with Spirituall pride, and conceitednesse of their union with God, and God with them, tremble not to say, they are *Godded* with *God*, and *Christed* with *Christ*. Whereas upon Examination and Triall of their Opinions and Practises, it will appeare, that they are rather Sathanized with Sathan, (who sits as a lying spirit in their deluded mindes, and as a *Prince, the Power of the world* in their Fleshly, Covetous, Proud,

A Member of the Army, in his book of Christ exalted. pag. 17.

Short History, pag. 3. Error 2.

Henry Ainsworth's refutation of *Henry Nicholls*, p. 15.

Eph. 2. 2.

Proud, False, Disobedient hearts and lives) than Christed with Christ: we shall come to the Triall in the Uses.

Now seeing the point of Union with Christ is of great Importance, and the very foundation of all Communion and Comforts from him; And seeing it is so mis-understood and perverted, as we have seen, even in these our dayes: Therefore you must give the more diligent heed to have your sences exercised, and your understandings cleered up to discerne Good and Evill, Truth from Error, in this mysterious point of our Religion.

Of a threefold Union in Scripture.

You must know, that all Union is not of one sort, there is a threefold Union with God mentioned in Scripture: 1. Essentiall, 2. Personall, 3. Spirituall: 1. *Essentiall*, so God and Christ his Eternall Son, are One; 2. *Personall*, so the Son of Man, and the Son of God are One; 3. *Spirituall*, so Christ and we his Church are One.

First, Essential Unity.

First, *Essentiall*, Thus God and Christ are One, one in Essence of the same Subsstance, *Iohn* 10. 30. *I and my Father are One*. The Father is the Son, because by eternall Generation, he communicateth himself unto the Son, and so Christ is *God of God, Light of Light*, and the Son is in the Father, because he *proceeded forth, and came from the Father*, yet not divided nor separated from the Father, and so the Sonne is *light in light*, the *onely begotten Sonne is in the bosome of the Father*: The Son is in the Father, ὡς τὸ ἀπαύγασμα ἐν τῷ φωτί, as Brightnesse is in the Light, which comes from the Light, and remaines in it; The one is still in the other, because they are one undivided substance, and cannot possibly be separated. It is not so between us and our Children, for though the Parents be in their Children, as the cause of their being, and the matter of which they consist, yet they exist apart and by themselves, being severall men, and so they act apart, as severall persons; the Father dyeth, when the Child lives, the one willeth what the other disliketh, &c. But in this Mysterie it is farre otherwise, the Substances are the same, not divided; and therefore the Son (who is the Fathers off-spring) is in the Father, as light in that light out of which it flowes without separation; the Father is in the Son,

How the Father is in the Sonne.

John 8. 42.

Heb. 1. 3.

ſon, as light in that light, which cauſeth and leaveth it not.

This Eſſentiall Unity is manifeſted by the ſameneſſe of their operations, Gods Power is in Chriſt, therefore his Eſſence is in Chriſt; Thus doth Chriſt himſelfe argue, *John* 10. 38. *If I doe the workes of my Father, then know and believe that the Father is in me, and I in him:* By this we may underſtand that ſaying of Chriſt to *Philip*, John 14.9,10,11. *He that hath ſeen me, hath ſeen the Father, and how ſayeſt thou then, ſhew us the Father? Believeſt thou not, that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of my ſelfe, but the Father that dwelleth in me, he doth the workes: Believe me that I am in the Father, and the Father in me, or elſe believe me for the very workes ſake.* As if he had ſaid, it is a token of our Eſſentiall Unity, becauſe we are one in Will, Worſhip, and Divine operations; what the one willeth and loveth, the other willeth and loveth alſo; the words of Comfort and Peace which I ſpeak, ſayes Chriſt, the Father ſpeaks, and the workes that I doe, he doth; Therefore look well on me, and on my words and workes, and in me thou ſhalt know the Father by his Divine goodneſſe, power and will.

Hooker, Eccl. Pol. lib. 5. Sect. 56. p. 304.

Perſonall Union is that of the Son of Man, with the Son of God, and in this kinde no Man is one with God, ſave onely the Son of *Mary*, who was taken into Unity of his perſon (as hath been ſhewed) and now dwelleth in God, as an inmate with God, and is thereby *Lord of Lords, and King of Kings:* His incarnation cauſeth *him* as he is a Man, to be now *in the Father*, and the *Father in him*, becauſe he is one with that perſon, who is in, and one with the Father: God is not ſo in any, as he is in Chriſt. Neither is any other Creature ſo in God, as the humane Nature of Chriſt is: His name alone is *Wonderfull, Immanuell, God with us*, and Man with God: Thus you ſee how it is ſaid by Chriſt, *The Father is in me, and I in the Father.*

Secondly, Perſonall Union.

John 1. 14: Col. 2. 9.

Is our Chriſt thus in the Father? Then ſurely he is exceeding deare unto him, there is the fountain and foundation of all Gods love to us. He that is ſo neerely and inſeparably in God by participation of his Being, muſt needs be in his heart by

Uſe.

John 3. 35. by an infinite affection of love, *This is my beloved Son*; none ſo loved of God, becauſe none ſo in God, and for his ſake he loveth all that be Chriſt's. *John* 3. 35. *The Father loveth the Son* (not with a new, or Changeable love, but with an eternall Naturall love) and becauſe he ſo loveth him, he hath *given all things into his hand*, that whoſoever is coupled unto Chriſt, is ſure to be loved of the Father alſo; Chriſt brings us into his Fathers love, for the Son loveth us as the Father loved him. *John* 15.9. *As my Father hath loved me, ſo have I loved you*: What of that? Yes, it is much for our conſolation, becauſe the love of God towards us begins not in us, it is not procured by us; but it is grounded on his Fatherhood in Chriſt, and it deſcends to us from the everlaſting bowels of God the Father, and of Chriſt. Hereupon it followes, that if ye have the Sons love, ye have the Fathers alſo: ſee *John* 14.23. *If any man love me, my Father will love him, and we will come unto him, and make our abode with him.* The Son brings the Father with him into our hearts, Chriſt hath his Fathers love, by reaſon of his Union with him, and we have it by reaſon of our Union with Chriſt. *John* 17. 26. *I have declared unto them thy name, that the love, wherewith thou haſt loved me, may be in them, and I in them*; as if he ſhould ſay, that thou mayeſt love them for my ſake, and for their Union with me, as thou haſt loved me their Head for my Unions ſake with thee. Whole Chriſt is dearly loved of the Father, becauſe we are of his Body, who is one with the Father, you are Chriſt's, and Chriſt is God's: yea, you are God's, becauſe you are Chriſt's. The way to get God to be our God, is to get Union with Chriſt. This muſt be our method to get God; for he that hath the Son hath the Father alſo: till we get into Chriſt, we are ſtrangers to God, yea, enemies to God, without ſtrength, hopeleſſe, helpleſſe creatures: But by our Union with the Son, it comes to paſſe, that his Father is our Father, and his God our God: *It is the Father's will that he that ſeeth and believeth on the Son, may have everlaſting life*, John 6. 40.

Sect. II.

Of the Union between { *Christ and a Christian,* } You in me, and I in you.

NOw followes the third kind of Union, (namely) that *spirituall* Union which is between Christ and his Church, whereby we are incorporated and made members of that mysticall Body whereof Christ is Head. *Ephesians* 5. 30. *We are members of his Body, of his Flesh, and of his Bones.* 3. Spirituall Union.

There is a mutuall Union or in-Beeing of Christ in a Christian, and of a Christian in Christ: or thus, We are united unto the Person of Christ, so as to be one with him; Thou art in Christ, and Christ in thee. *Doctrine.*

For proofs; so *John* 6. 56. *He that eateth my Flesh, and drinketh my Blood, dwelleth in me and I in him.* There is that mutuall in-dwelling we speak of, and the means of it is our eating of his Flesh, and drinking of his Blood; we are as truly joyned unto his Person, as our meat and drink is with our Bodies This eating is not carnall and bodily, but yet true and reall, for spirituall things are reall things: Christ is resembled to Food, and Faith to eating, because it doth cause the Soule to receive Christ, to feed and to satisfie it self upon his Love and Merits, as with marrow and fatnesse. Christ's flesh was given for the life of the World, *ratione acquisitionis*, when he laid down his life for it: And it is given to the World *ratione applicationis*, when it is offered to us in the Gospel, and in the Sacraments. And Christ is eaten when the Soul doth receive and embrace him by a personall particular Faith. John 6 56. opened.

Lastly, consider that of *John*, 17.21,22.23. Christ there prayeth thus for Believers, that they may be one, *as thou Father art in me, and I in thee, that they also may be one in us*, that is, that they may be United among themselves in the same John 17,22, opened.

ſpirit of Faith and Love, and that the bond of their Union may be their Joynt-intereſt and Communion which they have in us; as if he ſhould ſay, becauſe all true Believers are one in us, in us they all meet, therefore they ſhould be one among themſelves, as Members of one Body, under one Head, *Chriſt Jeſus*, Sons of *one Father*, who is *over all*, & *in them all*, they that are in God, muſt be one among themſelves: This our Union and meeting in one God, in one Lord Jeſus Chriſt, is the only true ground and bond of Union among Chriſtians.

Eph. 4. 5.

It followes (ver. 22.) *And the glory which thou gaveſt me, I have given them, that they may be one, even as we are one.* The Churches Union with Chriſt her Head, is the Churches Glory.

Note firſt, it is an unſpeakable glory beſtowed on the human Nature of Chriſt, to be united to the Godhead: This *Glory* (ſayes Chriſt) *thou gaveſt me.*

Secondly, note, Chriſt ſayes, This *Glory I have given them*, they are partakers of it, becauſe they are united unto me, and by me unto thee. The Son of *Mary* is in the firſt degree of glorious Union, being united unto God perſonally: We the Sons of men are in a ſecond degree, partakers of that Glory, being really united unto the Man *Chriſt*, ſo that the ſame Glory which the Man *Chriſt* received of the Father, (namely) to be one with God: He beſtowes on us (namely) to be one with himſelf, and by him to be one with God, as it followes, *ver.* 23. *I in them, and Thou in me*: Here God is in Chriſt (*thou in me*) and Chriſt is in us (*I in them*) here is God, Chriſt, and Us; Chriſt is the link that joynes us unto God; *I in them*, (there's Chriſt in us) and *thou in me* (there's God in Chriſt) ſo that in Chriſt God and we meet, and ſo the glory which God gave to Chriſt, he gives to us, and ſo we are made perfect in one, being firmly, and for ever united and knit unto God; from whence it followes undenyably, all the world muſt confeſſe and grant it, that thou haſt ſent me, & haſt loved them as thou haſt loved me; they whom thou haſt honoured, to be brought ſo neere to thy ſelf in a bleſſed Union, muſt needs be neere to thee in moſt tender affection. It is a glory to Chriſt to be one with the Father. It is a glory to a Chriſtian to be one with Chriſt, and it is the glory of Chriſtians

Christians to be one among themselves. Thus much for proof of the point.

For further Explication of this mysterie I shall shew four things; First, what kinde of Union this is, that we have with Christ: Secondly, the manner and meanes by which it is made: Thirdly, the necessity of it: Fourthly, the Uses.

Four things concerning our Union with Christ.

Quest.

What kinde of Union is it that we have with Christ?

I answer, First negatively, It is not a *personall Union*, we are not one person with Christ.

Secondly, It is not a *corporall*, or bodily Union, such as in the joynts of the body; my hand and my foot are united to my head by skin, flesh, and sinews: The joynts of the body are compacted by bodily ligaments: 'Tis not so between Christ and us, Christ is in Heaven, and we on Earth; and as touching locall and bodily Union, we are absent from the Lord: This Union is spirituall.

Thirdly, It is not onely *mentall*, or in conceit, or *speculative* by imagination, but reall, and a thing existing, *extra mentem*, whether we conceit it or not. There is a reall relation and respect between parties, as between Father and Son, Head and Foot: It is a Father, it is a Son, it is a Member, whether we think it or not: so here Christ and we are one, not onely in speculation or imagination, but really, whether you think it or not; and that Union produceth reall effects and operations in us, therefore the Union is reall.

Fourthly, Christ and we are one, not onely by *Covenant*, and mutuall consent. This is much, but this is not all; Christ is Ours by his own Act and Will, and we are His by our own Act and Will.

The Obligation is mutuall, God by his Covenant makes over himselfe to be our God, and we restipulate and make over our selves to be his people. *Ezek.* 16.8. *I entred into a Covenant with thee, and thou becamest mine.* This is like a Marriage Covenant, by vertue of which Man and Wife are one Person in Law, so is Christ and the Church: *Ephes.* 5. 31,32. *A man shall leave Father and Mother, and shall be joyned unto his Wife, and they two shall be one flesh:* As it is in this civill Contract, so it is between Christ and us: *ver.* 32.

This is a great myſterie, but I ſpeak concerning Chriſt and the Church. By vertue of this Covenant the Church ſaith (*Cant.* 6.3.) *My Beloved is mine, and I am his*; Chriſt and a Chriſtian are linked together in covenant, and have given themſelves each to other: Firſt freely, ſecondly fully.

Iſa 54.1.

Firſt, *freely*; Chriſt looks for no portion with us, he takes us in our rags, when we were enemies, and without ſtrength, and had never done any thing pleaſing to him; He loves us freely. And we take Chriſt freely with a free conſent of heart and will, not compulſatorie. Many in times of danger, in time of ſickneſſe and death, will ſeem earneſt for Chriſt, O nothing but Chriſt. In their afflictions they ſeek me early, but when the danger is paſt, their affection is cooled, and Chriſt is laid aſide. In a ſtorm, the Marriners will throw their goods into the Sea to ſave their lives: This is a forced act, but our taking of Chriſt is not ſo, it is by way of choice.

Secondly, Chriſt gives himſelf unto us *fully*, and wholly; all his riches are ours, with Chriſt God gives all things. And we againe do fully give up our ſelves unto him, we are for him in one thing as well as in another, againſt all croſſes, perſecutions, we accept Chriſt with all thoſe conditions which are propoſed in the Goſpel, we ſubmit every oppoſite deſire to his Will, we take him with full conſent to be our Lord and King, our God and Saviour. Thus Chriſt is ours, and we are his by Covenant: and both parties have teſtified and ratified the conſent by the Sacrament of Baptiſme, in which, as by a ſolemn Inſtrument in Law, he receives us into his flock and family, to beſtow upon us the bleſſing of the Covenant; and we, as by a ſolemn Oath, together with our names, do give up our ſelves to the profeſſion, worſhip, and ſervice of that God, who is Father, Son, and Holy Ghoſt. This Bond by mutuall covenant and conſent, makes us very nigh each to other, but though this be much, yet this is not all, there is a further degree of Union between Chriſt and a Chriſtian.

But ſpirituall and reall.

Fifthly, And it is a *ſpirituall* and *reall* Union, whereby Chriſt and a Believer are knit together; our very Perſons, Soule and Body, are coupled to the Perſon of Chriſt by the ſame Holy Ghoſt, which dwelleth in him and in us. *Hereby we know, that we dwell in him, & he in us, becauſe he hath given us*

1 John 4.13.

of

of his Spirit. This reall Union is set forth by two resemblances especially, one of a *Head* and *Members*: As the Members of the Body are by joynts & bands knit to the Head, so is the Church unto Christ: *From whom the whole Body by Joynts and Bands, having nourishment ministred and knit together, increaseth with the increase of God.* Col. 2. 19. For understanding of this, you must remember, that there are two heads of Mankind, *Adam*, & *Christ*, and we are in Christ, and Christ in us, as *Adam* is in us, and we in *Adam*; when God created *Adam* he created us, we were in his loyns naturally, & as many as descend from *Adam*, have in themselves the root out of which they spring: so we have Christ in us, being Branches springing out of him: for Christ took (not any mans Person, but our Nature, and sanctified it, Heb. 2. 11. and so is become the head of a spirituall Off-spring, among men. Consider Christ as he is Man, *He is bone of our bone, and flesh of our flesh*, (for that he is the Son of *Adam*) he took part of the childrens flesh and blood: But take us in our spirituall being, as we are new born, and so *we are bone of his bone*, Eph. 5. 30. And so *Adam* and all regenerate persons are Christs Off-spring. *A new workmanship, created in Christ Iesus unto good works*, Eph. 2. 10. yea, we are his seed, as saith the Prophet, *He shall see of his seed.* The Sons of God have Gods own Son as their second *Adam* from Heaven, whose race and progeny they are by spirituall and heavenly Birth, *the second* Adam *is made a quickning spirit. Adam* is in us as the originall cause of our Nature, and the corruption of our Nature, called *the old man.* Christ is in us as the originall cause of our Restauration to Life, and of our new Nature, called *the new man.* Luke 3. last v. Heb. 2. 14. Isa. 53. 10. 1 Cor. 15. 45.

The second Resemblance, whereby this neere union is set forth, is that of the *Vine* and *Branches*, John 15. 5. *I am the Vine, ye are the Branches:* Now the Root is, and liveth in the Branch, and the Branch in the Root, so doth *Christ live in us*, He is the Root that Bears us, and *we live in him*, as saith the Apostle, *Rom.* 11. 17, 24. *We that are wilde by nature, are graffed contrary to nature, into a good Olive Tree, and so partake of the Root and Fatnesse of the Olive Tree*, we have a Conjunction, not onely with the Vertue and Merit of Christ, but with his Person, as the Branch hath with the Vine: He that drinketh a Cup of Wine, doth partake of Galat. 2. 20.

the Fruit of the Vine, yet not ſo as the Branch doth, for the Branch is in the Vine, it ſubſiſts and lives in the Root, and the Root liveth in the Branch. *I am the Vine, ye are the*
John 15.5. *Branches, he that abideth in me, and I in him, the ſame bringeth forth much fruit.* The Root is not without the Branch, nor the Branch without the Root, they are joyned the one to the other, ſo we are Branches ſpringing out of Chriſt the Root, in whom we ſtill abide: Thus you ſee what kinde of Union we have with Chriſt; Followes

Queſt. 2. Secondly, *What is the manner and meanes by which it is made? what be the Bonds?*

Anſw. They be two; Firſt, the Principall is his *Spirit*, that
Sect. 3. quickning Spirit, which from him the head is diffuſed to the enlivening of all his Members, and knitting them inſeparably
1 John 5.11. unto himſelfe. *Life* is originally from the *Father*, and cometh not to us but by the *Son*, nor by the Son to any of us in particular, but through the *Spirit*, Rom.8 9. *If any man have not the Spirit of Chriſt, he is none of his.* The firſt ground of our Communion with Chriſt, is his aſſumed Nature, which being joyned to the Godhead, is the well-ſpring from whence all Life and Grace is derived to us; But that which actually
a Rom 5. 5. joyneth Chriſt and us together is the *holy Ghoſt*, which is *a* gi-
b 1 Cor. 3. 16. *ven*, and truly *b* reſideth both in *him* and in *us*, *c* making us
c Rom. 8 2. *free from the Law of ſinne and death.*

As the Body that hath many Members, and one Soule in them all, is one Body with the Head, by reaſon of that one Soule in them all; ſo is Chriſt and his Church but one, by reaſon of that one Spirit, which is in him, and in us, *Eph.*4.4. *There is one Body, and one Spirit.* This is *Paul's* reaſon to prove our Union with Chriſt, becauſe *by one Spirit we are all*
1 Cor.12.13. *Baptized into one body, and have been all made to drinke into one Spirit.*

This muſt needs be the firſt and principall meanes of Union, becauſe till he lay hold of us, we are as withered Branches, and dead Bones: He doth not joyne ſuch dead Soules to himſelfe, therefore the firſt degree of communion with
See Eph.5.26, 27. Chriſt, muſt needs conſiſt in the participation of his Spirit. The which Spirit hath in us a double worke, one to poſſeſſe

us of the Person of Christ, coupling us unto him by Faith in our first Conversion, whereby we are partakers of the merit and vertue of his Blood, to take away the curse, which rested on us, and stopped the course of Communion with God.

Secondly, the other worke is the actuall influence of Grace, whereby we begin to live the life of Grace, mortifying our Corruptions, and rising to newnesse of life, and so are by him led on from one degree to another, till Grace be finished in Glory. Gal 5.25.

You see then that the chief bond to Unite us unto Christ, is the holy Spirit, both in respect of his presence, and also as he is a Spirit of Graces, fitting us for Union with Christ; after which sort, he is not in the reprobate, though he fill all places. This is on Christs part.

The second Bond of this Union on our parts is *Faith*, which is the first and more generall effect and instrument of the Spirit of Christ in us, disposing and enabling us to embrace and cleave to him. Hence it is said, *Eph.* 3. 17. *That Christ doth dwell in our hearts by faith*; and *by faith we put on Christ*, *Gal.*3.26,27. For as Faith is the gift of God, and the fruit of the Spirit: so also it is the instrument of the Spirit to receive from God whatsoever benefits and graces are purchased by Christ, and offered to us in the Gospell. *Rom.* 5.1. *we are justified by Faith through our Lord Jesus Christ, by whom also we have accesse by Faith into the grace, wherein we stand, ver.* 2. And againe *Gal.* 5.5. *We through the Spirit doe wait for the hope of righteousnesse by Faith.* When the word tells us, that there is no Salvation without remission of Sins, and no remission, but by the favour of God, through the blood of Christ; that there is no good thing in us, unlesse it be given us from above, no hope of Salvation by any thing that we can doe or suffer, and that all that be laden with the Burden of their sins may freely come and be eased: Then comes the Spirit and enlightens our mindes, and boweth our hearts to believe these things, and to close with Christ so freely offered unto us, and then is the knot of Union knit betweene Christ and the soul. Bishop *Usher* Sum. p. 193. Eph. 2.8. Gal. 5.22.

This

This inward hold-faſt which Chriſt hath of us, and we of him, is mutuall, *He apprehends us* in our periſhing condition, and *we apprehend him*, juſt as a man fallen into water, he reacheth his hand to us, and we put forth our hand to catch hold of him: There is hand in hand, Chriſt claſping us by his Spirit, we him by the hand of Faith: Chriſt firſt *ſeekes* us that were *loſt*, and by his ſpirit layes hold on us; then do we that fled from him, turn to him, and lay hold on Chriſt: Jeſus firſt ſpeaks to us, as once to *Mary*, John 20.16. Shee heard him ſpeak before, *ver.*15. but knew him not: but now Chriſt ſpeaks to her heart in the voice of a Friend; Jeſus ſaith unto her, *Mary*, my friend *Mary*. Then ſhe turned her ſelf and ſaith unto him, *Rabboni*, it is *my Maſter*, it is my Chriſt, my Lord, my Love, that was crucified.

Phil. 3.12.

Pſal. 119.176.

Thus Chriſt ſpeaks to our hearts, *John*, *Thomas*, &c. (*Why weepeſt thou? Whom ſeekeſt thou?*) And the heart forthwith anſwers with joy, *O! my Maſter*, my *Chriſt*; Here's a joyfull meeting, and happy cloſing, between Chriſt and the Soul. Thus God giveth Chriſt to us, and us to Chriſt, and ſo he ſaith of all Gods Elect, *All thine are mine*, *we are Chriſt's*, *and Chriſt is God's*.

Iohn 6. 37. Iohn 17.10.

Amongſt the Errors rejected by their Synod in *New England*, this was one, (namely) *That we are compleatly united to Chriſt, before, or without any Faith wrought in us by the Spirit.* Of which Error, becauſe Mr. *Cotton* was ſuppoſed to give ſome occaſion: This queſtion, among others, was propoſed unto him by certain Miniſters of thoſe Churches, before the Aſſembly met, (namely) *Whether our Union with Chriſt be compleat before and without Faith, whereto* (ſaith Mr. *Cotton*) *I gave this anſwer, not without, nor before the habit or gift of Faith, but before the act of Faith, that is, not before Chriſt hath wrought Faith in us, (for in uniting himſelf to us, he worketh Faith in us) yet in order of Nature, before our Faith doth put forth it ſelf to lay hold on him.*

Short Hiſt. p. 9.

Mr. *Cotton* in his way of the Churches cleared.

This Anſwer if expreſſed onely in thoſe words (namely) [not before Chriſt hath wrought Faith in us, for in uniting himſelf to us, he worketh Faith in us] had been more cleere and full, whereas by diſtinguiſhing the Habit from the Act

of

of Faith, and affirming that we are United to Christ by the Spirit, before our Faith doth put forth any act to lay hold on Christ, is very ambiguous, and unsatisfactory.

For, First it seemes to savour of the Leaven of *Antinomianisme* and *Enthusiasme* (namely) that the Spirit doth all without us, witnesseth our justification absolutely without relation to any thing in us, and so Uniteth us to Christ, without us, or any act of ours concurring therein.

Secondly, it is inconsistent with it selfe, for what doth the working of Faith in us availe, as to our uniting unto Christ, more than the working of Patience, or any other Grace, if the Union be compleat before our Faith doth put forth it self to lay hold on Christ.

Thirdly, To distinguish between the habit and act of Faith, hath no place, neither can it be rightly applied to the point in hand: for our Faith is begun in action, it begins in the acts of Consent and Adherence, and therefore if the Spirit doth unite us to Christ, before and without any act of Faith, it doth unite us before and without any Faith at all.

In morall Philosophy, the habit of vertue is nothing but a setled disposition or permanent quality facilitating unto action through long custome, and is therefore called an *acquired Habit*: But the Scriptures speake more divinely, calling the Principles of Grace *the seed of God*: *He that is born of God sinneth not, because his seed remaineth in him.* Now what is that *seed*, by which we are born of God? S. *Peter* (1 *Ep.* 1.23.) tells you, it is the *Word of truth*, the Gospel of your salvation, which being received in the heart, *liveth and abideth in you.* Whence I thus argue: The seed of Faith, is the beginning of Faith; but the Word actually heard and embraced, is that seed of God; therefore our Faith is begun in action. Again (*Gal.* 3.2.) the Apostle sayes, that *we receive the Spirit by the hearing of Faith*, that is, by the Doctrine of Faith, as if he should say, the Spirit of God is given and conveyed in, and with the Gospel preached; by both which concurring, Faith is wrought in the heart, and claspeth Jesus Christ; by the hearing of Faith the Spirit is received, and by the Spirit the grace of Faith: And so Christ uniteth himself

1 John 3.9.

to us by his own act, enlivening us, and making the Word powerfull to covert us: And we again unite unto him by our own act of Faith, receiving him thus offered to us.

The Union then is begun by action of the Spirit on us, and of Faith put forth by us to lay hold on Christ: Hereof it followes, that if this Union be compleat before the Act of Faith put forth to lay hold on Christ, it is compleat without Faith at all. Now when Faith is thus wrought in us, by reason of its permanency in us, and also becauſe it is the root of ſpirituall actions, it is called *the habit of Faith* (not according to Scripture-phraſe, but the language of Philoſophers and School-men) yet an *infuſed* habit, becauſe it is gotten not by cuſtomable actions or uſe, but by the operation of Gods Spirit in the Word preached; It is the *Faith of the operation of God*, Col.2.12.

How far forth the forementioned Miniſters were ſatisfied in Mr. *Cotton*'s Anſwer, it is not materiall to enquire (onely the Lord of his mercy continue and increaſe their amiable Communion together.) Howbeit, when that Queſtion was brought into that Aſſembly, they reſolved and decreed againſt Union with Christ before Faith, roundly and intirely, without mincing or diſtinguiſhing of the *Habit* and *Act* of Faith, in theſe words, *The terme* [united] *being underſtood of that ſpirituall relation of Men unto Chriſt, whereby they come to have life and right to all other bleſſings in Chriſt*, 1 Joh.5.12. *And the terme* [Compleatly] *implying a preſence of all thoſe Bands and Ligaments, and meanes, as are required in the Word, or are any wayes neceſſary to the making up of the Union; we now conceive that this Aſſertion is erroneous, and contrary to Scripture, which either expreſly mentioneth Faith, when it ſpeaketh of this Union*, (Eph.3.17. That Chriſt may dwell in our hearts by Faith. *Gal.*2.20. Chriſt liveth in me by Faith:) *or ever implieth it in thoſe phraſes, that do expreſſe Union, as* coming to Chriſt, *John* 6.35. *and* eating and drinking Chriſt, *ver.*47. *compared with ver.*54. having the Son, 1 *Iohn* 5.12. *and* receiving Chriſt, *John* 1.12. *and* marriage unto Chriſt, *Eph.* 5.32. *If there be no dwelling of Chriſt in us, no coming to him, no receiving him, no eating nor drinking him, no being married*

Short Hiſt. p. 9. Error 37.

married to him before and without Faith, then we are not united to Christ before Faith: But the former is true, therefore also the latter. Thus much of the manner and meanes of this *Union*. The third Queſtion followes.

Is ſuch an Union between Chriſt and a Chriſtian neceſſary to ſalvation? 3. Queſt.

Yes: Becauſe it is the ground of our partaking in all that Chriſt ever did or ſuffered: Though there be Water in the Well, and Light in the Sun, and Help in a Medicine, What is all this to thee, unleſſe thou have ſome meanes to partake thereof? So except we be truly partakers of Chriſt, and as really poſſeſſed of his Spirit, as we are of the body of Sinne, and Death from old *Adam*; all that we ſpeak of eternall life is but a Dream. *Chriſt within you is the hope of glory*, Col. 1. 27. There is *Chriſt without* us, Chriſt dead, and riſen, and aſcended. And *in Chriſt are laid up all the Treaſures of Wiſdome and Knowledge.* There's merit enough, and mercy enough in Chriſt; But what is this to thee, that art a Stranger to him, and doſt onely hear the report of ſuch things? It is bootleſſe to go about to lay hold on any thing that Chriſt ever did, or ſuffered, except ye have fellowſhip with Chriſt; It is not the performance of this or that duty, or a courſe of duties, that will ſerve thy turn, unleſſe Chriſt be in thee, and thou in him; *Anſw.*

He that hath the Son hath Life, and he that hath not the Son hath not Life. 1 John 5. 11, 12.

When a ſtranger ſees a Sciens graffed into a living ſtock, what means this Art (thinks he?) Why may not as well two drie ſticks tied together? The anſwer is, This Engrafture is neceſſary, to the end the Twig may partake of the Sap that is in the Root, and live; for elſe the Twig cannot live of it ſelf: The caſe is ours, *Iohn* 15. 4. Now then ſeeing life and righteouſneſſe, and all fulneſſe, is in Chriſt, and no where elſe, and ſeeing it is Gods pleaſure, that *of his fulneſſe* we ſhould *all receive, and Grace for Grace*: John 1. 16.

Laſtly, ſeeing *Chriſt is the head over all things to his Church, which is the Body, the fulneſſe of him that filleth all in all*: therefore none can be filled, except he fill them; none can live, except they live by him: All ſpirituall riches muſt be Ephes. 1. 23.

had in Christ, and no where else, which can never be imagined or expected, untill you be united unto Christ as hath been said. Now followes some uses of the point.

1 Use. Let the sound Christian take notice of the honour and Dignity bestowed on him, that he should be one with the Son of God. *Hester* a poore Captive maid was honoured to be made the wife of King *Ahasuerus*; and *David* counted it a great honour to be Son-in law to King *Saul*: But behold a greater then *Ahasuerus*, or *Saul*, is here: for, *truly our fellowship is with the Father and with his Son Jesus Christ*, 1 *Joh.* 1.3. the higheſt pitch of honour that a poore soul is capable of in this world, is to be united to God the eternall Fountaine of all blessednesse and goodnesse. *Behold! what love the Father hath given unto us, that we should be called the Sons of God.* Now how ought this to affect our hearts, see *ver.* 4. *These things write we unto you, that your joy may be full.* This fellowship fills the heart with joy; whatsoever worldly abasures we lye under, yet this one thing does advance a Christian above all others; Christ is thine, and thou art his, thou hast friendship, yea, union with the head of the Church, who is now at the right hand of God

1 John 3.1.

Isa.43.4. A sound Christian is the only truly honourable person in the World, you that are Christs, take notice of the sweet mercies, Priviledges, and comforts that arise to you from this Union with Christ, for they are unutterable.

2. Use. First, you may be sure, that your Persons are tenderly beloved; Christ is loved more than any other, because he is in God after another manner than any other is, and we are loved for the same reason, because we are one with Christ (he loveth us as parts of himselfe) *as my Father loved me, so have I loved you*, *Joh.* 15.9. This neere Conjunction breeds love, you that are Christs, you are neere his heart, as a signet upon his right hand, you are his peculiar Treasure, his delight, his beloved ones; Christ loves a Christian above every Creature. He delights in us as the Price of his owne blood. And he expresseth this love by Termes of love and delight, you are my *spouse*, my *little flock*, *little Children*, *Freinds*, my *portion*, my *peculiar Treasure*. In a word, *we are a chosen generation*

Deut. 32.9. Exod. 19.5. 1 Pet. 2.9.

neration, a Royall Priesthood, a peculiar people, How faire and pleasant art thou, O Love for delights, saies Christ, to the Church, *Cant.* 7.6. and *ver.* 10. The Church speakes to Christ, *I am my Beloveds, and his desire is towards me.*

Secondly, by meanes of this Union, we have a Propriety in Christ, and a right to all that ever he did or suffered for mankinde; All is yours, because you are his; Christ is my *Christ*, my *Lord*, my *Saviour*, my *Rock*, my *Portion*, my *Righteousnesse*, my *Peace*, my *Redeemer*, my *Lord*, and my *God*, may every true Believer say. And with him, all that is his, is ours. His Father is our Father, his Kingdome is our Kingdome, His Merits, Death, Resurrection, they be ours; his Righteousnesse, his Spirit, his Victories, his Graces, they be ours: We have a share in them all, 1 *Cor.* 3.23. *All things are yours*, because *you are Christs*, because thou art one with him. Turne the Bible, gather out of it, what is the Portion of the Elect, and what the Riches of the inheritance of Saints in light, what great things Christ hath received to bestow on others, and then sit down and blesse God that ever thou wert borne, praise him that ever thou wert made so neere to Christ, for thou mayest say, All this is mine. Christ hath a peculiar interest and right in you: he may challenge you, and all that is yours, because you are his; and we may challenge all that is Christs, because he is ours. *We are Heirs annexed with Christ: God having given us his Son, how shall he not with him, give us all things?*

2 Cor. 5.14. Iohn 14.19. Rom. 8.34. Iohn 1.16. Ephes. 1.23.

Rom. 8.32. 2 Pet. 1.3.

The Papists disputing against our Justification, by the righteousnesse of Christ, and pleading for a Justification by inherent righteousnesse; demands of us, *How we can be just by the righteousnesse of another? Can the wall* (say they) *be white, by the whitenesse that is in my hand? Or can I live by the bread which another eats? So neither can we be just by the justice of another.*

Our Answer is, Christ and the Believer be not Two, but One: Christ is the bread of Life, and the Believer eats him by Faith; *Peter* cannot be saved by the righteousnesse that is in *Paul*, because they be two; but the Members are saved by the righteousnesse of their Head, because Head and Members

are not two. This is no ſuch ſtrange thing in naturall and civill relations: Can an Apple-tree live by the juyce and ſap of a Crab-ſtock? Yes, if it be graffed into the ſtock. Can a Woman be honoured by the honour that is beſtowed upon a Man? Yes, if ſhe be married unto him. Can a Debtor be diſcharged by another mans money? Yes, if he be my Surety; for I and my Surety are one in Obligation and Conſtruction of the Law. Chriſt and we make but one Church, He as Head, We as Members.

Thirdly, Great comfort ariſeth from this Doctrine to a poore Chriſtian in regard of his manifold weakneſſes and frailties: Chriſt is ours, and we are his. This aſſures us of
Iſa. 42. 3. pitty and acceptance, *The bruiſed Reed he will not break, nor quench the ſmoaking Flax:* We bear with great infirmities in our own Children, Wives, and Friends, becauſe they are ours; therefore we will not caſt them off; if they be ſick or weak, do we turn them out of doors? Nay, but we cheriſh, and pity them the more: ſo does Chriſt pity us: for the Believer is dearer to Chriſt than our neereſt relations can be to us: if a member of our body be lame, or wounded, do we daſh it againſt the wall? or cut it off in anger, and ſay, who would be troubled with ſuch a hand, or ſuch a foot? Do we not rather wrap it up, that it may be healed? Another, perhaps can hardly endure the ſight of our ſores, yet we dreſſe it, and handle it gently, and Why? becauſe it is ours, becauſe there is life in it, becauſe it is one of our members: So is Chriſt to the Believer, he heales the broken-hearted, he *ſeeks* that *one ſheepe*
Pſal. 103. 13. that is gone *aſtray*. Thoſe that *come to him*, he will *in no wiſe caſt out. Like as a Father pitieth his Child, ſo is the Lord mercifull to them that feare him.* He doth welcome the Prodigall
Iſa. 66. 12, 13, 14. Son, *As one whom his Mother comforteth, ſo will I comfort you, you ſhall ſuck and be dandled upon her knees: And when you ſee this, your heart ſhall rejoyce, and your bones ſhall flouriſh like an Herb.* This ſhould raiſe our ſpirits againſt all ſpirituall diſcomforts, I am his, and he is mine, he will not caſt off for
3. *Uſe.* ever, he will not loſe any one of his.

The third uſe is for triall and examination, whether this knot be knit between Chriſt and us, whether Chriſt be in thee,

thee, and thou in him; you have seen before the necessity of being in Christ; because, except we be really one with him, all that we speak of eternall life, or expect from him, is but a dream: There's no true Grace, nor true Peace, but what flows from Communion with Christ, all the rest are but counterfeit.

Quest. The main thing in this Triall will be, whether you have in you the spirit of Christ, *For he that is joyned to the Lord, is one spirit*, 1 Cor. 6. 17. There is but One soule, as it were in Two bodies: *We know that he abideth in us by the spirit which he hath given us*, saith S. *John*, 1 John 3. 24. Now our Union with Christ is a secret and hidden thing; and it is known to us by the same spirit that dwelleth in us, and in him; to have *Christ in us*, and *his spirit in us*, are promiscuously put the one for the other, *Rom.* 8. 9, 10. Because Christ and his Spirit, are never sundred. And seeing all sorts and sects of Men, professing Christianity, may pretend to have the spirit of Christ, as well as that they have Christ himself; therefore this must be our task to enquire what kind of Spirit the Spirit of Christ is.

Triall of our Union with Christ.

Answ. Amidst the manifold evidences of Christs Spirit in any Soul, I shall onely pitch upon these two. First, it is a Spirit of holy Sympathie and fellow-feeling; Secondly, of Conformity and likenesse unto Christ.

1. *Sympathy.* First, if Christ be in thee, and thou in him, there will arise a spirituall Sympathie and fellow-feeling in thy heart, thou wilt be tenderly affected with the honour of Christ, and the prosperity of his Gospell, Church and Kingdome, in all the world: if the same Soul were in my child, that is in me, then what I love, he would love, when I rejoyced, or grieved, so would he: So in the body, if the head ake, all the body is ill at ease; if one member suffer, all the members suffer with it; if one member be honoured, all the members rejoyce with it; And why so? It is by reason of one Soule that is in all those Members: So is it in the body of Christ, his friends and foes are mine: that which Christ loves, I love; that which Christ hates, I hate; that which grieves him, grieveth me.

1 Cor. 12. 26.

Christ hath a fellow-feeling: First, of our sufferings: *Saul, Saul, Why persecutest thou me?* Christ himself was out of

Acts 9. 4, 5.

of his reach, but Christ takes the injuries done to his Members, as done to himself. *Ver.* 5. *I am Jesus, whom thou persecutest.*

Zach. 2.8. *He that toucheth you, toucheth the apple of mine eye.*

Secondly, of our Infirmities and Temptations, *For that he himselfe was made like unto his Brethren, and was tempted, he*

Heb. 2.18. *knoweth how to succour them that are tempted.*

Thirdly, So Christ taketh the good done to us, as done to himself. *Mat.* 25.40. *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* In like manner is the sound Christian touched and affected with honour and dishonour, that befalls Christ, he can say with truth of heart, *The reproaches of them that reproached thee, are fallen upon me.* The reproaches that befall Religion through the miscarriages of its professors, are a grief to a godly man: so the godly, in the Prophet *Zephaniah*'s time, which laid to heart, the calamities of the Church, and the corruptions thereof, are singled out as the speciall objects of Gods favour, *Zeph.* 3 18. *I will gather them that be sorrowfull for the solemne Assembly, who are of thee, to whom the reproach of it was a burden.* The solemne Assemblies, the Sabbaths, the publique Worship and Ordinances of God, These are things most precious to the godly, highly prized and joyed in, and the want of them was their sorrow aud lamentation, and the

Lam. 1.7. rather because their enemies, in their exile, did *mock at their*

Psal. 42.3. *Sabbaths*, and twit them with their Religion. This reproach done to Religion, is a burden to the true Child, and Member of the Church: So in these our daies, the Name and Religion of Christ is greatly dishonoured, through the miscarriages of many professors: Christ may justly complain of our people, that call themselves the godly party, as once *Jacob* did of

Gen. 34.16,25. his two Sons, *Simeon* and *Levi*, who treacherously, and contrary to their covenant, slew the *Shechemites*: Gen. 34.30. *You have troubled me, to make me stink among the inhabitants of the Land*, as if he should say, you have disgraced me and my Religion, and the God whom we serve; the very *Canaanites* must needs abhor both us and our Religion. Now they that have in them any spark of the spirit of Christ, cannot chuse but be troubled, when Christ, whom they love, is so dishо-

dishonoured, and evill spoken of. *Many walk* (sayes *Paul*) *of whom I tell you, even weeping, that they are enemies of the Crosse of Christ*; Any wrong done to Christ, any disgrace that reflects upon his name, doth wound the heart of a true Christian. Phil. 3. 18.

But on the other side, when Christs Name, Gospel and Kingdom is magnified, it is the joy & rejoycing of the heart of any one that has the spirit of Christ in him, yea, it is more deare and precious to him than his own credit or profit. When some preached Christ at *Philippi*, out of a design to adde affliction to *Paul*'s bonds: however it went with *Paul*, so *Christ were preached*, he *rejoyced*. *Paul* was a man variously reported and censured. But (saith he) whether ye count me mad or sober, it is not much materiall, I will not shape my Doctrine to please Men or Times, because the love of Christ is dearer to me than my selfe, *if we be besides our selves, it is to God* (that is) I doe not care for being held a mad man for Gods service; and he gives a reason, *ver.* 14. because the infinite love of Christ, who died for us, doth interchangeably bind us to consecrate unto him our honour and credit, yea, our whole life, which we hold by his benefit. Phil. 1. 18. 2 Cor. 5. 13.

It was an excellent speech of *Joshua*, in his prayer, when the people fled before the men of *Ai*: *The Canaanits* (saith he) *and all the Inhabitants of the Land, shall hear of it, and shall environ us round, and cut off our name from the Earth.* This might justly be for a lamentation: yet there was something that did stick neerer to his heart than their own name, and that was the glory of God, for so he addeth, *And what wilt thou doe unto thy great Name?* As if he should say, provide for the glory of thy great name, whatever become of us, and though our name be cut off. Numb. 14. 15. Rom. 9. 3. Josh. 7. 9.

The second triall, whether Christ be in us, is taken from our conformity, and likenesse unto Jesus Christ: for as we have born the Image of the first *Adam*, in Sin and Shame, so we must bear the Image of Christ, the second *Adam*, in Holynesse and Power: if Christ be in you, he will soon transform you into his own likenesse; for he is a quickning Spirit, he mortifies lusts, and quickens to newnesse of life: So saith the 2. Conformity unto Christ.

Rom.8.13.10. Apoſtle, *If Chriſt be in you, the Body is dead, becauſe of Sin, but the Spirit is life, becauſe of Righteouſneſſe*; as if he ſhould ſay, The preſence of Chriſts Spirit in us is manifeſted by our Mortification of the old Man, and Renovation, or Vivification of the new Man: the Body is ſubject unto Death, by reaſon of the remainders of Sin, but our ſpirituall part is alive, and hath in it the ſeeds of eternall life, by reaſon of righteouſneſſe wherewith it is indued. By vertue of which Spirit dwelling in us, our mortall bodies alſo ſhall be quickned, and raiſed to glory. So *(Gal.5.24.25.)* he ſaith, *They that are Chriſts, have crucified the fleſh with the affections and luſts*; Chriſt dwells not in a heart where luſts beare ſway, Chriſt deſtroyeth in us the works of the Devil; the Spirit of Chriſt is operative, like fire, it is not idle, but effectuall, and its firſt operation is to ſubdue its contrary, and to transforme the ſoule into his own likneſſe: Chriſt is a living Head, a ſpirituall Head, an holy Head; we may not think, that we can be dead Members of that living Head, nor unholy Members of an holy Head: *If we ſay we have fellowſhip with him, and walk in darkneſſe, we lie, and do not the truth*, for if we have fellowſhip with him, we muſt *walk in the light, as he is in the light*. No man counteth that a member of his Body which is not quickned by his Soule; and no man counts that a true member of his Body, which does not grow like the parts of a mans body in humane ſhape; if his foot be like the foot of a Beaſt, or his hands like the claw of a Bird, we count it a monſtrous Birth: Chriſt is not ſevered from his Spirit, nor his Spirit from the operations of his Spirit; therefore it is ſaid, *if we live in the Spirit, let us walk in the Spirit*. This is the triall of Chriſt in us.

1 John 1.6. Verſe 7. Gal. 5.26.

Applicat. You *were ſometimes darkeneſſe*, are ye ſo ſtill? You *were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hatefull, and hating one another*, and are ye ſo ſtill? You *were by nature dead in ſins and Treſpaſſes*; without knowledge, without Faith, *walking according to the courſe of the world*, in exceſſe of Wine, Rioting, and Drunkenneſſe, Laſciviouſneſſe, &c. And is it ſo ſtill? if yea, then Chriſt is not in you, nor you in him.

Tit. 3 3. Epheſ. 2.1,2

Conſi-

Consider, thou that pretendest union with Christ, What hast thou gotten by all thy Communion with him? All Communion with the creature is of an alterative Power, if we be cold, by Communion with the fire we get heat: If we be hungry, or Thirsty, and Faint, by Communion with the creatures of Bread, and Drinke, and Food, we are filled, and cheared, and revived, as *Jonathan* with tasting of hony. If we be sick, by taking of Physick we are eased, &c. And shall not our Communion with Christ, the Lord of life be much more powerfull to quicken and change our dead hearts to spiritualize our sinfull affections, to Alter our vaine conversations? if you thinke otherwise, you doe Ascribe more Efficacy to the Creature than to the Creator.

In outward Conversation. Ezek. 10.17.

Againe, consider the Apostles Rule, 1 *Joh.* 2.6. *He that saith, he abideth in him, ought himselfe also to walke even as Christ walked.* In the 10 of *Ezek.* There is shewen to the Prophet, a vision of *Wheels* and *Cherubims* ver. 16.17. *when the Cherubims went, the wheels went by them, when they stood, these stood, and when they were lifted up, these lift up themselves also, for the Spirit of the living Creature was in the wheels.* This may resemble and serve to illustrate our present point, a Christian walkes, as *Christ* walked, which way *Christ* moves, they move, which way *Christ* leads, they follow: and why? Because the spirit of *Christ* is in them.

Now observe how Christ walked, Take him in his Fathers family, he is obedient to his Parents. Take him in his owne Family, he Instructs them, and Prayes with them. Take him in the Common-wealth, he is subject to Authority; He payes Tribute, he renders unto *Cesar* the things that be *Cesars.* Take him in the Church, he is a constant Hearer, he goes to the Synagogues every Sabbath day; he is a carefull observer of all Gods Ordinances, from the first to the last; though the Ministers were corrupt in their office. Take him in his calling; it is his *meat* and his *drink* to be doing his Fathers Will; *He seekes not his own glory, but the glory of him that sent him.* Consider him in his carriage towards others, he is lowly and meek in company, he is still doing some good. Consider him in his Sufferings, he is patient under them, not rendring evil

for evil, nor reviling for reviling. Thus Christ walked: Now how walkest thou? after this Pattern, or contrary thereunto?

2 Tim 3.2. Take thee in the Family, thou art *disobedient to Parents, unthankfull, unholy, without naturall affection*, and yet wilt thou say, Christ is in me, and I in him? In the Common-wealth

Rom. 13.2. thou *resistest the Power* that is established, thou rebellest, and

Jude v. 8. risest up against thy Christian Governour, thou *despisest Dominion, and speakest evil of Dignities*; thou dost *take away from* Cæsar *the things that are* Cæsars, even those things

1 Tim. 1.19 which are so peculiarly his, as that they can be no bodies else, (namely) his Life and his Crown: And yet is Christ in thee?

Jude v. 19. Is this the Spirit of Christ? In the Church thou art a *Separatist*,

Rom. 16.17. thou art one that *causest Divisions*, and despisest Ordinances, a Church-forsaker, &c. And yet is Christ one with thee? In thy undertakings thou art a *Self-seeker*, 2 Tim. 3.2. Thou seekest thy own glory, thy own ends, interests, and advantages, let the Publique sink or swim, and yet is Christ in thee? Instead of being meek and lowly in spirit, thou art proud, fierce, a false accuser, thou wilt revenge all injuries; if reviled, thou wilt revile again, thou wilt give as good as he

1 Pet. 2.22. brings; And yet is Christ in thee? In *Christs lips was found no guile*; in thy lips is found nothing but guile, falsifying of Vowes, Oaths, Protestations, Declarations; Deceit and Guile

Psal. 55.21. go not out of our streets; the *words* of thy *mouth* are *softer* than *Oyle*, and yet be they very *swords*, the *poyson of Asps* is under thy *lips*. And art thou a Christian, one with Christ, and Christ with thee? Art thou like unto Christ?

Were it not a blasphemous contradiction to imagine a drunken Christ? a perjured Christ? a rebellious Christ? a King-killing Christ? a Minister-hating Christ, an oppressing, covetous Christ? a lying, false, accusing Christ? a railing Christ? an adulterous Christ? a sacrilegious Christ? &c. Thou art such an one; and yet for all this, wilt boast, and say, I am in Christ, and Christ in me. O thou false heart, and deluded soule! Are these the wayes of Christ? Do they savour of Christs Spirit? If he that abideth in Christ, must walk as Christ walked, then I am sure thou abidest not in him; the works that thou doest, do savour of another spirit, even

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the Prince of the Aire, the Spirit that worketh in the Children of Disobedience. Where Christ is he ruleth, if Christ be in thee, he *liveth in thee*; he is the lively root of spirituall and gracious Actings; he begets in thee a new Soule, new principles of Life and Obedience, he transforms thee to his owne likeness, *If you abide in me, & I in you, you will bring forth much fruit.* But this apparent unconformity, and unlikenesse unto Christ, plainly shews that thou hast no reall Union or Communion with him; if Christ be not fashioned in you, you are none of his: Every thing acts as it lives, according to the principle of life that is in it; if Christ were in you, you would live like a Christian. Rom 8 14. Gal. 2 20. Iohn 15.5.

Now consider, What life live you? Whom do you resemble, Christ, or Sathan? Which way move you? What be your Aims? your Delights? your Speeches? your Conversations? How well do you resemble Christ in them all? I put it to the judgement of your own consciences, whether they that be dead in Sin, senslesse, fearlesse, over-shooes, over-boots, bold, active in wayes that be contrary to Christ, whether Christ and they be one? Doest think in thy conscience, that such persons are one with Christ, who are so unlike him? *As many as are led by the Spirit, are the Sons of God; but if ye live after the Flesh, ye shall die.* Rom. 8 13, 14.

4. *Use.* How to maintain this Union with Christ, here two things are usefull. First, renued Repentance, whereby the conscience is kept pure, and undefiled: The Metaphor of *quenching the Spirit* doth shew, that all uncleanesse in the heart is like water cast on the fire, which damps it, and puts it out: so doth the unclean Spirit grieve and quench the joy, the vigour, the heat of the spirit of Christ in us: therefore clense thy heart of thy daily pollutions; Let not Christ and the unclean Spirit lodge together. Secondly, Ply all meanes by which the passage between God and thy Soule, may be kept open: Heare thou Gods voice every day, and let him heare thine every day; Be not a stranger to him: As in the body obstructions hinder the health of it; so it is in soule-businesse: The passage between God and us must be kept open and cleare.

Cap. V.

Errors against the { *Deity* / *and* / *Divine worship* } *of the Holy Ghost.*

Lond. Test. pag. 7.

THe Errors there cited are these three. "Firſt, That the "Holy Ghoſt is onely a miniſtring Spirit, ſo that as "there is one principall Spirit among the evill Angels, known "in Scripture by the name of *Sathan*, even ſo there is one "principall Spirit among the good Angels, called by the "name of the *Advocate*, or, the *Holy Spirit*.

"Secondly, That the Holy Ghoſt is no more omnipreſent "than the Devil; the Holy Ghoſt is no otherwiſe omnipre-"ſent in the hearts of the faithfull, than Sathan the unclean "ſpirit is in the hearts of the wicked.

"Thirdly, That the worſhipping of the Holy Spirit of God, "is ſuch a Plant as God never ſet in his Word.

Theſe Errors, as alſo the former about the Trinity and the Deity of Chriſt, are but the ſhamefull ſpewings and foamings out of that diabolicall Spirit, which long ſince reigned in the old *Arrians*, and at this day in our *Sosinians*.

Sect. 1. Doctr. Againſt all theſe Errors, I ſhall content my ſelf to lay down, as an undoubted truth, this one Concluſion (namely) That the Holy Ghoſt is a Perſon in the Deity, diſtinct from the Father and the Son, together with the Father and the Son, to be worſhipped and glorified.

This one concluſion takes in all the forementioned Errors; for if he be a Perſon in the Deity, then he is not a Creature, then he is not meerely the gift, or energy of God; then he is every where otherwiſe than any created Angel is, and then he muſt be worſhipped as God.

Now

Now beause this truth is sufficiently evicted already in the Doctrine of the Trinity (for those Scriptures which prove a Trinity of Persons, do prove the Person-ship of the Holy Ghost) therefore I shall content my self with some few proofes peculiar to the point in hand. I shall reduce my Arguments to these four heads. *Cap.*2. §.2.3

First, The Holy Ghost is expresly in Scripture called *God*, Acts 5.3 .4.9. *Peter* reproving *Ananias* for lying to the Holy Ghost, saith, *Thou hast not lyed unto Men but unto God*; therefore the Holy Ghost is God. *Paul* proves that our bodies are *the Temples of the living God*, 2 Cor.6.16. because of the *Holy Ghost* which *dwelleth in us*. 1 Cor.6.19. *Know ye not that your Body is the Temple of the Holy Ghost which is in you*? He that in one place is called *the Holy Ghost*, in the other place is called *the Living God*. So again, compare *Isa.*6.8,9. with *Acts* 28.25,26. In *Isaiah* it is said, *I heard the voice of the Lord, him that sate on the Throne* (ver.1.) *saying, Whom shall I send? Then said I, Here am I, send me. And he* (that is, the Lord) *said, Goe and tell this People. Hear ye indeed.* &c. This place is expresly applied by S. *Paul*, and expounded of the *Holy Ghost*. Acts 28.25,26. *They departed after that* Paul *had spoken one word, well spake the Holy Ghost by* Isaiah *the Prophet unto our Fathers, saying, Go unto this people, and say, Hearing ye shall heare, and not understand*, &c. The Lord that sent *Isaiah* in that errand, is in the *Acts* called the Holy Ghost; therefore the Holy Ghost is God. Proofes. 1. *Reason.* 1 Cor.3.16.

The second Reason is taken from the works, which are ascribed to the Holy Ghost, which cannot be done by any creature, much lesse by a Quality or Gift: None but a God can do them: Such works are these. 2. *Reason.*

First, Works of *Creation*; *Job* saith, *The Spirit of God hath made me, and the breath of the Almighty hath given me life*, Job 33.4. The framing of the Body of Christ of the Seed of the Virgin, was the work of a God; it was a Creation above the power of Nature, or of any Creature. *Jerem.*31.22. *I create a new thing in the Earth, a Woman shall compasse a Man.* This new great work was done by the Holy Ghost. Mat.1.20. *Feare not to take unto thee* Mary, *thy Wife, for that* 1.

which

Luke 1.35. *which is conceived in her, is of the Holy Ghoſt*: The Holy Ghoſt was the Author of that miraculous conception, it was by the power of the Holy Ghoſt; ver.18. *She was found with child of the Holy Ghoſt.*

2. The ſecond work is our *Regeneration*, which is aſcribed to the Holy Ghoſt. 1 Pet. 1.2. *Elect according to the fore-knowledge of God the Father, through ſanctification of the Spirit, and ſprinkling of the Blood of Jeſus Chriſt*: Here ye have the concurrence of all Three Perſons in the ſalvation of man, the Father electing us, the Holy Ghoſt ſanctifying us, Jeſus Chriſt ſhedding his Blood for us: So our Saviour (*John* 3.3,5.) aſcribes our new Birth unto the Holy Ghoſt, *Except a man be born ἄνωθεν from above*, (that is, of the Spirit, which is from above) *he cannot enter into the Kingdome of God.*

3. A third work is the beſtowing of ſpirituall Gifts and Graces. 1 Cor. 12 3.11. *There are diverſities of Gifts, of Miniſteries, and of Operations; but it is the ſame God, the ſame Spirit, which worketh all in all*: There were poured forth, on the Church gifts of Knowledge, of Tongues, of working Miracles, there be ſeverall energies put forth, but all theſe worke that one, and the ſelf-ſame Spirit. The Gifts are many, the Spirit one; therefore the Spirit is not the Gifts; for then the Spirit alſo ſhould be many, and not one, or elſe the Gifts ſhould be but one, and not many. In this place the Gifts and the Giver are ſeverall things, really diſtinguiſhed: ſo *Gal.*5. 22. *The fruit of the Spirit is Love, Joy, Peace*, &c. The Spirit, and the graces of the Spirit are ſeverall things; the Works and the Worker are not the ſame thing.

4. Fourthly, There are divers other works aſcribed to the Holy Ghoſt, which are the proper actions of a Perſon, which is God, which cannot be underſtood *de virtute ſoli patri propriâ*, and therefore they do clearly manifeſt, *Spiritum Sanctam non eſſe nudam virtutem Patris* (ſuch as was in the Apoſtles, when they did their Miracles, they did them by *the finger of God*, by the power of Gods Spirit) but a Perſon in the godhead, diſtinct from the Father: ſuch are ſending of Apoſtles to the work of the Miniſtery. *Acts* 13.2. *And as they miniſtred unto the Lord, and faſted, the Holy Ghoſt ſaid, Separate*

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me Barnabas *and* Saul *for the work whereunto I have called them:* Obſerve in that place a double ſending, one *miniſteriall* by the Prophets and Teachers, that were at *Antioch:* ver. 3. *They faſted and prayed, and layed their hands on them, and ſent them away.* The other *authoritative*, and by expreſſe command; v. 4. *So they being ſent forth by the Holy Ghoſt, departed unto* Seleucia, *&c.*

Fifthly, The Holy Ghoſt inſpiring and ſpeaking in the Prophets, and revealing things to come. S. *Peter* aſcribes the inditing of Scripture to the Holy Ghoſt: 2 *Pet.* 1.20. *Holy men of God ſpake as they were moved by the Holy Ghoſt:* yea, the Holy Ghoſt is ſaid to ſpeak by them, *Acts* 1.16. *This Scripture muſt needs be fulfilled which the Holy Ghoſt ſpake by the mouth of* David *concerning* Judas, *&c.* To ſpeak, to indite, and enable the Prophets to ſpeak of things to come, are actions agreeing to none, but to a Perſon, where the gift of Propheſie beſtowed, is evidently diſtinguiſhed from the Donor, ver. 8. There Chriſt ſaith to the Apoſtles, *Ye ſhall receive power after that the Holy Ghoſt is come upon you,* ſo that the Holy Ghoſt is the Perſon that endued them with that power, the thing received was power of Apoſtle-ſhip, the Giver of that Power is the Holy Ghoſt. 5.

Sixthly, Of this nature is the appearing of the Holy Ghoſt in a bodily ſhape. *Luke* 3.22. *The Holy Ghoſt deſcended in a bodily ſhape, like a Dove, upon Chriſt* at his Baptiſme, and is brought in as a third Perſon, witneſſing unto Chriſts Baptiſm, and his Inauguration into his office. Now how can an accident take to its ſelf a bodily ſhape, ſeeing it hath no ſubſiſtence of its own? 6.

Now to gather up this ſecond Argument, I demand, The holy Ghoſt, Is he a Creator, or a Creature? If a Creator, then he is God; If a Creature, then he cannot do theſe works; He could not create the body of Chriſt, he could not regenerate us, nor be the Beſtower of thoſe ſpirituall Gifts and Miniſteries, &c. Theſe and the like operations are aſcribed to the holy Ghoſt properly, as the Author, and efficient cauſe, not figuratively, as when it is ſaid, *The blood of* Abel *crieth*, &c. yea, as the principall cauſe, not as a quality, or inſtrument, di-

ſtinct from God, by which God doth work; becauſe in God ſuch inſtrumental cauſes have no place, who worketh all things *per immediationem ſuppoſiti* by himſelf.

It is true indeed, that the word (*Spirit* and *Holy Ghoſt*) doth ſometimes ſignifie the Gifts, the power and graces of the Holy Ghoſt; as when it is ſaid, that *the Holy Ghoſt was given by the laying on of the Apoſtles hands*, Acts 8.17. and that *they had not heard whether there were any Holy Ghoſt*, Acts 19. 2. that is, they had not heard of that viſible miraculous manifeſtation of the Holy Ghoſt. *Epheſ.* 5. 18. *Be not drunk with Wine, but be ye filled with the Spirit*, &c. But is this all that is ſpoken of the Holy Ghoſt? Is the Holy Ghoſt nothing elſe but theſe gifts and graces? Or is it poſſible that the fore-mentioned operations and works of Creation, Regeneration, donation of Gifts, ſending of Apoſtles, ſpeaking by their Mouths, and appearing in a bodily ſhape, can be aſcribed to any other than to a divine Perſon?

Eph. 3.7.20. 2 Pet.1.3.

The *Arrians* were of opinion, that beſides Gods own eternall Wiſdome, there is a Wiſdome which God created before all things, to the end that he might thereby create all things elſe; and that this created Wiſdome, was the Word that took Fleſh; ſo making Chriſt but a Creature. The ſame Blaſphemy do the *Socinians* breath out againſt Gods moſt holy Spirit, denying him to be a Perſon in the Deity, and affirming that the Holy Ghoſt is but *virtus quædam Dei, reuliter ab ipſo diſtincta per quam ipſe ea, quæ ad ſalutis noſtræ negotium pertinent, operetur*: that is, the Holy Ghoſt (ſay they) is nothing but a certain kind of vertue, power, or influence, which God doth put forth in producing this or that effect for the good of the Church: As power to heale is the vertue of ſome Herbs: the vertue or efficacy of Fire is to heat the Water. So here the Heretick calls the Holy Ghoſt a created miniſtring Spirit among the good Angels.

Hooker, p. 293. Stegm p.101. Racov. Cat. p. 167.

Sect. 2. Queſt. To clear this matter, let the queſtion be this, *An Spiritus Sanctus ſit nuda virtus Dei Patris.*

Anſw. This I deny, and prove the contrary from three places of Scripture; the firſt is Chriſts words, *John* 16.13,14. deſcribing the Holy Ghoſt in this manner: *He ſhall not ſpeak of him-*

himſelfe. He ſhall glorifieme, for he ſhall receive of mine, and ſhall ſhew it unto you. Now this cannot poſſibly be underſtood of God the Father, nor of the vertue of the Father, becauſe the Father doth not receive from the Son, neither doth the Father ſpeak from the Son, but of himſelf, becauſe the Son is of the Father, and the Father is not of the Son; therefore we finde in Scripture that the Father ſendeth the Son, but never that the Son ſendeth the Father: In like manner, becauſe the Holy Ghoſt proceedeth from the Father and the Son, we finde that both the Father and the Son do ſend the Holy Ghoſt, and act by him, but never that the Holy Ghoſt doth ſend or act by either the Father or the Son: *All things that the Father hath are mine* (ſaith Chriſt, *ver.* 15.) that is, the Son receiveth from him, as coming from him; and ſo whatſoever the Holy Ghoſt hath, he hath it not of himſelf, *ver.* 13. but from the Son, *He ſhall receive of mine, and ſhew it unto you, ver.* 14. he being a Perſon proceeding as well from the Son, as from the Father. Hence it is evident, that the Holy Ghoſt being ſent by Chriſt, and receiving of Chriſt, and ſpeaking from Chriſt (*He ſhall receive of mine, and ſhew it unto you*) is in order of ſubſiſting, and working after the Son, and therefore not a quality or vertue of the Father, who giveth to, and ſpeaketh by the Son, not the Son by the Father, as hath been ſaid.

Uſher ſum. p. 85.

The ſecond is that 1 *John* 5.7. *There are three that beare Record in Heaven* to us men on earth, That Jeſus is the *Meſſias*, that Jeſus is the Son of God, *ver.* 5, 9. by glorious effects proper to each of them, the Father (by voice) the Son, who is the eternall word of the Father (by his doctrine and works, which the Father gave him to finiſh, he brought life and immortality to light by the Goſpell) and the holy Ghoſt (by the wonderfull effuſion of miraculous Gifts, outwardly teſtifying, and by inward witneſſe ſealing to our hearts the truth of the Goſpell) he ſheweth of what great weight the heavenly *Teſtimony* is, that the *Father hath given of the Son* (*ver.* 9.) unto whom agreeth both the Son himſelfe, and the holy Ghoſt, who is *Truth* it ſelfe, and cannot beare falſe witneſſe of Chriſt, *ver.* 6. Hence it is evident, that there be three di-

Mat. 3. 17. Joh. 5. 36, 37. Acts 2. 22. 2 Tim. 1. 10. Acts 1. 5. with Acts 2. 4. 33.

ſtinct Witneſſes in heaven; The Father teſtifies of Chriſt, that
John 5.37. he is his Son; the Son teſtifies of himſelfe, that he came forth
John 8.42. from the Father; and the Holy Ghoſt beares witneſſe to them both, and confirmes both their Teſtimonies. Now apply this to our preſent purpoſe; if the holy Ghoſt be but the vertue of the Father, his Teſtimony is twice repeated; and there would not be three, but onely two Witneſſes in Heaven, The Father, the Son, and the vertue of the Father again, if the Holy Ghoſt be but the vertue of the Father.

The third place is *John* 15.26. *When the Comforter is come, whom I will ſend unto you, even the ſpirit of Truth, which proceedeth from the Father, he ſhall teſtifie of me.* Note firſt, that this is another Comforter diſtinct from the Father and the Son. 2ly. that he doth proceed from the Father; How does the
Prid. faſcic. holy Spirit proceed from the Father, either as a Creator, or
p. 87. as a Creature? as a thing finite, or infinite? (For it is a very dream to imagine an energie, or vertue, which is neither Creator, nor a Creature) if as Creator, and infinite, then he is God; if as a Creature, then he could not be at once in the hearts of all Believers in the world, neither could he be worſhipped, as by the Scripture he ought to be, as you ſhall ſee by and by.

Queſt. *But the Holy Ghoſt is called the power of the Higheſt*, Luke 1.35.

Anſw. Admit that; but withall we ſay, that he is *Virtus Dei eſ-*
Two-fold Vertue of God. *ſentialis, non accidentalis*; he is ſo *virtus Dei*, that he is alſo *virtus Deus*, the power of God, the power which is the Lord, from whom, as from the Lord, the Apoſtles received the vertue of the Holy Ghoſt (*Act.* 1.8.) for the work of their Miniſtry, from that eſſentiall Vertue, which is God the Ho-
Pſal. 33.6. ly Ghoſt, who proceedeth from the Father, not as the Creatures do, that were made by Gods bare word of command, nor as an Accident may come from a Subject, nor as one finite Subſtance may be produced by another: But the proceeding of the Holy Ghoſt from the Father is in a ſpirituall manner, by communication of the ſame Eſſence, who is therefore himſelf of infinite Power and Vertue. *Iſa.* 11.2,4.

The

The Spirit of the Lord ſhall reſt upon him (that is, *upon the ſtem of* Jeſſe) *the Spirit of Wiſdome and Underſtanding, the Spirit of Counſel and Might, and with the breath of his lips he ſhall ſlay the wicked*: This glorious proceeding of the Holy Ghoſt from the Father, is more than the pouring forth of a Gift; and it is mentioned by our Saviour in that place, as a means to aſſure his Apoſtles, that he is indeed *the Comforter*, able to ſupport them againſt the hatred of the World, becauſe he doth *proceed from the Father*. 2 Cor. 6. 6, 7. John 15. 26.

I ſhall conclude this point with a reaſon demonſtrating that the Holy Ghoſt is not *nuda virtus Dei Patris*, and the reaſon is taken from the perſonall Inhabitation of the Holy Ghoſt in the Regenerate; the Holy Ghoſt dwels in the Godly, as in his Temple, and that in-dwelling is not onely of the Gifts, but alſo of the perſon of the Holy Ghoſt; and therefore the Holy Ghoſt is more than the Gifts or Efficacy of God: when I ſpeak of a perſonall in-dwelling of the Holy Ghoſt in the Regenerate, you muſt not conceive that thereby he doth make us one Perſon with himſelf, or that he doth communicate unto us any perſonall or divine Propriety of his own (for that is incommunicable) but that the Holy Ghoſt, who, as God is every where, is preſent in the Elect with his own gifts in an admirable manner to enlighten, and ſtrengthen, to eſtabliſh and quicken, to govern and lead them, to ſeale and witneſſe with them their ſpirituall ſtate and condition: This is evident by theſe Scriptures: *Rom.* 5. 5. *The love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is given to us*: The ſenſe of Gods love, like a precious Oyntment, is ſhed abroad in our hearts, cauſing us to feele that we are beloved of God. And this is done by the Holy Ghoſt, which is given unto us: The Holy Ghoſt is not that Love, but he is given unto us to make us taſte how gracious the Lord is. So *Joh.* 14. 16, 17. that promiſed Comforter, which proceedeth from the Father, is the Holy Ghoſt himſelf; and of him Chriſt ſayes, *That he ſhall abide with you, for he dwelleth with you, and ſhall be in you.*

2. Whether the holy Ghoſt dwell in us by his gifts onely?

Laſtly, by the Teſtimony of *Paul*; 2 Tim. 1. 14. *That good thing* (ſaith he) *which was committed to thee, keep, by the Holy*

Ghost, which dwelleth in us: That good thing is fitly understood the precious Treasure of sound and wholsom Doctrine, which is committed to thy trust, to be preserved and transmitted to others; and withall, the Talent of those Gifts and
1 Tim. 6. 20. Graces, wherewith *Timothy* was furnished for discharge of his office; which Trust, though it be hard to keep, considering what oppositions of Science it meets withall, yet the Holy Spirit is mighty, enduing us with power to keep it; the Holy Ghosts that keepeth the good gifts of Grace in us, and enableth us to performe the Trust committed unto us, is not the gifts, but the Person of the Holy Ghost distinct from them, and this Holy Ghost is said *to dwell in us* for that purpose. Having thus dispelled that thick Mist wherewith the *Socinians* strive to obscure the cleare truth of God, I shall more briefly dispatch my other reasons, which prove the Deity of the Holy Ghost.

3. *Reas.* My third Argument is taken from that honour and worship which is given to him in Scripture. Mat. 28. 19. *Baptise them in the name of the Father, of the Son, and of the Holy Ghost.* Baptism is a part of Divine worship. To be *baptized into one's Name* doth signifie that we are consecrated to his worship and service, to put our trust in him for salvation, and remission of sins: Now we are not baptised into the name of a Gift; it must be a Person, and that Person must be God too; for it is a sin to be baptized into the name
1 Cor. 1. 13. of *Paul*, or any other Creature, which cannot forgive sins, neither ought to be worshipped: And seeing the Holy Ghost is joyned with the Father, and the Son in this divine Honour and Worship, therefore also in the fellowship of the Godhead. Were it not a grosse injury to the Text to read the words thus, *Baptize them in the name of the Father, of the Son, and of the Vertue of the Father?* For the Father being named, the Efficacy, or Vertue of the Father is included, and it were altogether vain to repeat one Person twice in three words.

Secondly, Again the Apostle prayes to the Holy Ghost, and blesseth the Church in the name of the Holy Ghost, 2 Cor. 13. 13. *The Grace of our Lord Jesus Christ, and the Love*

Love of God, and the Communion of the Holy Ghoſt be with you all: Here the Holy Ghoſt is invocated for a bleſſing in like ſort, as the Father and the Son are, therefore he is God with them: *Paul* prayes to all three, and acknowledgeth a Power in them all, to bleſſe the *Corinthians* unto eternity. By communication of the Holy Ghoſt, we come to be partakers of the grace of Chriſt, and the love of the Father: and if we have the love of God, and the merits of the Son made ours by the comfortable preſence and operation of the Holy Ghoſt, then we are a bleſſed people indeed: The Father loves us, and gave us his Son, the Son redeems and juſtifies us freely by his grace; the Holy Ghoſt communicates and ſealeth to us both the love of the Father, & the merit of his Son.

In theſe three things the Salvation of mankind doth conſiſt, which are all comprehended in this Apoſtolicall Benediction: Look from whom Grace is wiſhed, and in whoſe name the Church is bleſſed, the ſame is God. Revel. 1. 4, 5.

Thirdly, An Oath is a part of Divine worſhip, and the Apoſtle (*Rom.* 9. 1) doth atteſt the Holy Ghoſt as a witneſſe of the truth of this his Oath or Aſſeveration, *I ſay the truth in Chriſt, my Conſcience alſo bearing me witneſs in the Holy Ghoſt.* The Church of God in all ages hath worſhipped the Holy Ghoſt; in our Creed we profeſſe our Faith in him, and in that Doxologie, worthy to be retained in the Churches, *Glory be to the Father, and to the Son, and to the Holy Ghoſt, world without end;* and all that be not Hereticks will ſay *Amen.*

My fourth Reaſon is taken from certain divine Properties, which are aſcribed to the Holy Ghoſt: As 4. *Reaſ.*

Firſt, That he is *immenſus & ubique*, in all places at once. Pſal. 139. 7. *Whither ſhall I go from thy Spirit, or whither ſhall I flie from thy Preſence?* Rom. 8. 9. *If any man have not the Spirit of Chriſt, he is none of his*; therefore he is infinite, and in ten thouſand places at once; every Creature is circumſcribed by its Nature, but the Holy Ghoſt hath a Nature not circumſcribed, therefore he is not a Creature, but a God.

Secondly, The Holy Ghoſt is *omniſcient*, and knoweth all things,

Acts 1. 24. Acts 5.2,3. Rom. 8.16. 1 Cor. 2. 10.

things, even the secrets of hearts, else he could not *beare witnesse with our spirits, that we are the Children of God*; else he could not *beare witnesse with* Paul's *Conscience*, of the truth of his *inward affection* to the *Jews*. Rom. 9. 7. Else he could not *reveale* and *search all things*, yea, *the deep things of God*. Else he could not *lead the Apostles into all truth*, John 16. 13.

Thirdly, He is *omnipotent*; else he could not enable the Apostles to work miracles. The *Gospel* was spread *through mighty signes and wonders by the power of the spirit of God*, Rom. 15. 19.

5. *Reason.*

My fifth is taken from the punishment of those that sin against the Holy Ghost. Mat. 12. 31, 32. *But the Blasphemy against the Holy Ghost shall not be forgiven*: We sin against men, but our sinning against men does not involve us in damnation. All sin is first, and properly, committed onely against God; and because there is a sin against the Holy Ghost, and that sin is unpardonable, therefore the Holy Ghost is God. Thus much in vindication of this fundamentall Truth from the Blasphemies above named.

Sect. III.

Of Sin against the Holy Ghost.

IN my last Reason is declared the Deity of the Holy Ghost, by the fearfull Vengeance that is executed on them that commit the sin against the Holy Ghost.

Quest.

Let us briefly enquire, *What that sin against the Holy Ghost is, which is unpardonable, and must not be prayed for?*

Answ.

We shall best find out the nature of this Sin, by comparing 3 places of Scripture together; the first is that of *Mar.* 3. 29, 30. *He that shall blaspheme against the Holy Ghost, hath never forgivenesse, but is in danger of eternall damnation, because they said he hath an unclean spirit.* Βλασφημεῖν παρὰ τὸ βλάπτειν τὴν φήμην, *à lædenda famâ, & existimatione alicujus*, and so to blaspheme the Holy Ghost, is to cast reproaches on him.

Rom. 3. 8.

Secondly,

Secondly, Note the reaſon why theſe Scribes are ſaid at this time to blaſpheme; It was becauſe they did aſcribe that miracle unto *Belzebub*, which was indeed done by the power of the *Holy Ghoſt*, ver. 28. by the finger of God: So is the reaſon here expreſſed, ver. 30. *becauſe they ſaid, he hath an unclean ſpirit:* And Mat. 12. 32. becauſe *they ſpake that word againſt the Holy Ghoſt.* Theſe Scribes and Phariſees did of malice oppoſe Chriſt, and miſconſtrue his works, caſting that reproach upon him, leſt the people ſhould acknowledge him to be the true *Meſſiah*, as appeares by the reaſons which Chriſt uſeth to convince them of their ſenſleſs falſe accuſation: Chriſts manner of caſting out Devils, was with ſuch heavenly majeſty and authority, as that his enemies knew it was *by the ſpirit of God* (for here our Lord taketh that for granted) ſaying, *If I caſt out Devils by the ſpirit of God, then is the Kingdome of God come unto you*; and therefore you are malicious oppoſers of the Kingdome God in my perſon: So then our Saviours ſpeaking here of the ſin againſt the Holy Ghoſt, by occaſion of their malicious attributing that to Sathan, which they could not but know was the finger of God, doth give us to underſtand, that this Sin is a wilfull and malicious rejecting and oppoſing of Jeſus Chriſt, and of the way of ſalvation by him, after that the Holy Ghoſt hath enlightned and convicted the party of the ſalvation offered to the world by Chriſt: or it is a malicious oppoſing the truth of the Goſpell, made knowne to us by the Holy Ghoſt.

Mat. 12. 22.

Mat. 12. 28.

Dick on on Mat. 12. 31.

A learned Man correcting the common opinion of Divines touching this point, doth think that this is it, which is called *The Sin againſt the Holy Ghoſt; when men will not be convinced by miracles, that Jeſus is the Chriſt.*

Bixt. Reſt. part. 2. S. 5.

Againſt which definition, I oppoſe three things:

Firſt, That Miracles are not a ſole-ſufficient conviction to beget Faith. The Jews require a ſign, and they ſaw enough, and yet believed not. John 12. 37. *For though Chriſt had done ſo many miracles before them, yet they believed not on him.* The proper end of Miracles was to bring the minds of men to the marking of the Doctrine, that accompanied them, that

1 Cor. 1. 22.

by marking it, the efficacy thereof might lay hold on them, and convert them, which it did in very many; but when God withheld this efficacy, that it inclined not the minde, then the men believed not, though they ſaw the Miracles: We read, that when *John* heard in Priſon the works of Chriſt, he ſent two of his Diſciples, and ſaid, *Art thou he, that ſhould come? or doe we look for another?* Jeſus anſwered and ſaid, *Goe and ſhew John againe thoſe things which you heare and ſee, The Blinde receive their ſight, and the Lame walke, the Lepers are cleanſed, and the Deaf heare, the Dead are raiſed up, and the Poore have the Goſpel preached to them.* Chriſt doth anſwer *Johns* Meſſage by his Works done; yet becauſe thoſe works alone do not demonſtrate him to be the Lord Chriſt, therefore Chriſt referres him to thoſe marks which the *Prophets* had *foretold*, that ſo their belief might be grounded on the Doctrine of the Prophets, not on the Miracles alone; The concurrence of Chriſts Miracles with the holy teaching of the Prophets ſhewing him to be the *Meſſiah* that was to come.

John 6.2,26.

Mat.11.

Secondly, *Men* (ſaith he) *will not be convinced*: Will not? It is not in our choice, whether we will be convinced or not: It is in our choice, whether we will hear or not: But if we hear, it is not in our choice, whether the ſecrets of our hearts ſhall be made manifeſt, yea or no. 1 Cor. 14.24,25 *If all propheſie, and there come in one that believeth not, he is convinced of all, and judged of all; And thus the ſecrets of his heart are made manifeſt, and ſo falling down on his face, he will worſhip God, and ſay, that God is in you of a truth.* Many are convinced againſt their wills, as that they ſhall come to judgement; they would be ignorant of it, but cannot; they would perſwade themſelſes, that Uſury, Sacriledge, killing of Kings, be no ſins, but cannot. Others are not convinced, though they deſire it; The Heretick uſeth means to prove his way to be truth; he would perſwade himſelf that he is in the right, but cannot; and therefore the Apoſtle ſayes, he is *ſelf-condemned*, becauſe he holds on his way againſt the convictions of his own conſcience; it is not in my choice whether I will underſtand, and remember: Theſe are not commanded faculties.

2 Pet.3.4,5.

Mat.13.15.

Tit.3 10,14.

Thirdly,

Thirdly, I demand, Are Miracles a convincing way of revealing Jesus Christ? Were the Jews that saw them really convinced, or were they not? If not, then they do not sin against the Holy Ghost, which are not convinced by them; for (as himself saith) *No man is bound to believe that which was never convincingly revealed*: If they be a convincing means, and if those Jews, which saw Christs Miracles, were really convinced, and yet opposed Christs Kingdome, then humane Nature is capable of sinning against the Holy Ghost, in the way that our Divines have defined that sin (that is) maliciously, after the knowledge of the Truth: And so did those Jews sin, by the testimony of that very Text, which M *Baxter* alledgeth for his opinion, namely, John 15.24. *If I had not done among them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my Father*: They hated Christ, after they had seen and known him. It is not an act incompatible with the rationall soul (as he supposeth) to hate God and Christ, whom we have seen and known.

Baxt 2. parte pag 236.

John 3.20.

This wil farther appear by consideration of two other places of Scripture, which I intimated, namely, Heb.6.4,6. *It is impossible for those, who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, if they fall away, to renew them again unto repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open shame.* Note, it is the unpardonable sin that is here described, because their repentance is impossible. Concerning which, I observe two things:

Firſt, The venomous nature of it, expressed by these words, *They crucifie to themselves the Son of God afresh, and put him to an open shame*, (that is) as the Jews in crucifying Christ, did count of Christ no better than of a common Malefactor, and put him to shame: so an Apostate from Christs Doctrine, doth put him to the like shame; he doth say in effect, Christ is a Deceiver, his Doctrine is false, his Blood is no better than the blood of a Common Malefactor, he doth allow the Fact of *Judas*, and the Jewes, in crucifying of Christ; and if Christ were upon Earth againe, he would then be

1 *Materiale peccati.*

as spitefull an enemy to him as ever the Jewes were.

Obj. *O, but this does not amount to the sin against the Holy Ghost,*
Acts 3.17. *for Christ prayed for them that crucified him, and many of them*
1 Cor. 2.8. *were converted at* Peters *Sermon,* Acts 2.41. *which had been his Betrayers and Murderers. The Scripture sayes,* that through ignorance they did it; for had they known, they would not have crucified the Lord of Glory: *Now if they, that crucified Christ at first, did not sin against the Holy Ghost, how can the Apostate so sin, who doth but act the same again?*

Answ. 2. *Formale peccati.* Consider therefore the second thing in the Apostate's sin, which makes his case worse than the Jews, because they put Christ to all this shame, they do him this despight after knowledge and profession (whereas the Jews never professed nor acknowledged him) to renounce Christ and put him to this shame, after you have been *once enlightned* with the knowledge of the Truth, and *have tasted the heavenly Gift* of Justification, and some peace of Conscience through hope of the pardon of sins, and *were made partakers of the Holy Ghost,* (that is) of many gifts of the Holy Ghost, ordinary, or extraordinary, and *have tasted the good Word of God,* (that is) have found some sweetnesse in the Word of God, like the stony ground; *and the powers of the world to come,* (that is) have felt, as it were, the joyes of Heaven; if after all this, *you shall fall away,* and cast scorn and contempt upon the Doctrine of Christ, your case is desperate, there is no hope of your *repentance,* you are *nigh unto cursing.*

The 3. place is Heb. 10.26,29. *If we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins,* &c. *of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despight to the spirit of Grace?*

Here the Apostle speaks of the Sin against the Holy Ghost, which hath done despight to the spirit of Grace, and hath no Sacrifice to purge it. Hereof he forewarns some, who in purpose of Apostacy, withdrew themselves from Church-Assemblies. Bez. in loc. ὅτι συναγωγὴν de cœtibus Ecclesiasticis intelligitur, quos Judæ

subterfugiebant nonnulli propter aliorum Judæorum metum: Separation from the Church-Assemblies, is a step to Apostasie.

The Sin it self is described, first, by the matter, secondly, by the manner of it: For the matter of it, it is expressed in these words, The Apostate from the Faith of Christ, is a wilfull Adversary to Christ, one that sets himself contrary to Christ, a partaker of Sathans Nature, and Sathans Profession, *Zach.*3.1. Secondly, he is said *to tread under foot the Sonne of God*, (that is) to do as much scorn and indignity unto Christ, as if he did him this personall violence, by treading his Truth and Covenant under their feet; (as Swine do Pearles) they shew what a base estimation they have of Christ: Thirdly, he *counteth the blood of the Covenant an unholy thing*: (κοινὸν) The Covenant of Grace is established in the Blood of Christ, his Blood is *precious*, it is Blood of expiation, it consecrates and purifieth unto God. This precious, powerfull, saving Blood, the Apostate counts it κοινὸν αἷμα, they make no more account of it than of the blood of some Malefactor, or of a bruit Beast. 4ly. he *doth despite to the Spirit of Grace* (ἐνυβρίσας) in opposing and disgracing the Gospel, and speaking reproaches of it; they do blaspheme or reproach the Holy Spirit of God, as if all, that his Spirit had taught them, and convinced them of, were an untruth; they give the lye to the Holy Ghost, whilst they say in effect, that Christ and his Doctrine are not worthy to be avowed; they do in a scornfull manner, reject the work of the Holy Ghost, testifying and convincing them of, and sealing unto them the truth of the Gospel. This is the nature of Sin.

1. The matter.

1 Pet. 1.19.

Acts 7.51,52.

Secondly, for the manner, All this is done ἑκουσίως, *sponte*, of his own inclination, without force of temptation; such people sin against the Holy Ghost. Mr. *Dickson* observes very well, *That the Sin here described, is not any particular sin against the Law, but against the Gospel; not a sinne against some point of Truth, but against Christs whole Doctrine; not of Infirmity, but wilfulnesse; not of Rashnesse, but of Deliberation, wittingly and willingly; not of Ignorance, but after Illumination.* Such as Jews turned Christians, revolting

2. The manner.

from Chriſtianity back again to their former Hoſtility againſt Chriſt, did commit, and ſo are for ever ſecluded from mercy, foraſmuch as they who wilfully reject and ſcorn the onely ſacrifice of the New Teſtament, the Blood of the Lord Jeſus, and the benefit thereof, there is no other ſacrifice nor means left to help ſuch an one.

Now the ſumme of what hath been ſpoken out of theſe three places of Scripture, may be thus collected, To blaſpheme the Holy Ghoſt, to caſt reproaches upon the means of Converſion, aſcribing the work of the Holy Ghoſt to the Devill, to put Chriſt and his Goſpel to an open ſhame, to ſet ones ſelf againſt them as an Adverſary, to account baſely of Chriſt, and of his Blood, and of his Covenant, and ſpitefully to oppoſe and reject the Holy Spirit in his works of Grace; and all this after knowledge and profeſſion of the Goſpell: This is the Sin againſt the Holy Ghoſt, and is comprehended in the brief definition, which I laid down, namely, the ſin againſt the Holy Ghoſt, is a malicious, ſcornfull reproaching and oppoſing the truth of the Goſpell, made known to us by the Holy Ghoſt.

Obj. *I think* (ſaies Mr. *Baxter*) *none can be guilty of Malice againſt Truth, as Truth, and to be at enmity with Truth, becauſe it is an enemie to our ſenſuall deſires, is a ſinne that every man in the World is in ſome meaſure guilty of, therefore that is not the true definition of the Sin againſt the Holy Ghoſt.*

Anſw. *He that doth evil, hateth the Light, neither cometh to the Light, leſt his deeds ſhould be reproved,* John 3. 20 Some of the *Jews* both ſaw and *hated* both *Chriſt* and his *Father*, John 15.24. *Cain* hated his Brother, becauſe his own works were evill, and his Brothers righteous. Now to hate the light, becauſe of its intrinſecall properties, namely, to diſcover and reprove mens evill deeds; to malice the Truth, becauſe it is an enemy to my lie; to hate my Brother, becauſe his works be righteous, and my own euill: What is this ſhort of oppoſing the Truth, becauſe it is Truth? But if you ſpitefully oppoſe Truth, and caſt reproaches upon it, onely becauſe it appeares an enemy to your ſenſuall luſts, eſpecially if it be af-

Epheſ. 5.13.

ter

ter illumination, and taſting, and profeſſing the good Word of God. This is no excuſe, but rather a manifeſtation of this great Sin, becauſe ſuch a perſon doth tread Jeſus Chriſt, and his covenant of Grace, under foot, he treads him under all thoſe baſe luſts, which he preferres before him: And thus to oppoſe Truth, by Mr. *Baxter*'s leave, I think very few men in the world are guilty of.

The point thus opened, doth ſerve, firſt, for Conſolation to the weak and wounded in ſpirit, to ſupport them againſt deſpaire: Many are caſt into terror of Soule, fearing that they have ſinned againſt the Holy Ghoſt, becauſe they have been wilfull Sinners: and Sathan is wont to beare in this temptation with much vehemency, abuſing the teſtimony of a guilty and troubled Conſcience againſt it ſelf, driving it to conclude more bitterly againſt it ſelf, than the ſin wherewith it is charged, can bear: It is true indeed, that many who never proceeded thus far in Wickedneſſe, ſhall never taſt of Mercy, becauſe they refuſe to heare his voice, they will not come home to Chriſts termes propoſed in the Goſpel, they will not lay down the price for the Pearl: Every known ſin that a man lives in will be his ruine. 1 *Uſe.*

But here the diſtreſſed Soul's Temptation is, that he is uncapable of Mercy. Comforts to them that feare they have ſinned againſt the holy Ghoſt.

Now to repell that Temptation, let him for his comfort, know for certain, from the Doctrine delivered, and ponder well theſe five particulars:

Firſt, That Infidels, and ignorant Perſons, do not commit the ſin againſt the Holy Ghoſt, though they do maliciouſly blaſpheme and perſecute the Truth, as the Heathen Emperours did, and the Turks at this day: *Paul* was a *Perſecutor*, and a *Blaſphemer*, and *injurious*; but (ſaith he) *I obtained mercy, becauſe I did it ignorantly, in unbelief.* His Ignorance was not the cauſe why he obtained mercy, but why he was not utterly excluded from mercy, (as if he ſhould ſay) if I had done ſo much againſt the name of Chriſt, after knowledge & profeſſion, as I did before in the daies of my ignorance and unbelief, I had never found mercy. But now, though his ſin were great, yet not unpardonable, becauſe he did it ignorantly. 1. 2 Tim. 1. 13. Acts 26. 9, 11.

rantly. The like is to be judged of other spitefull opposers of the Truth, they are not excluded from mercy, if they repent; and why? because they were never *enlightned*, they never *tasted the good word of God*; And *Paul* is set forth as an example and pattern of mercy, and hope to all such as have been enemies to Christ through ignorance and unbelief in that sweet *ver.16.* of 1 *Tim.* 1. *Howbeit, for this cause I obtained mercy, that in me, first, Jesus Christ might shew forth all long-suffering for a pattern to them which should hereafter believe on him to everlasting life.*

Reas.

1 Tim. 1.16.

2. Secondly, Neither does every one that hath sinned against his knowledge and conscience, commit the Sin against the holy Ghost: For so did *Peter* sin, in forswearing his Master; so did *David* sin against his knowledge, in the matter of *Urijah*; so did *Adam* sin; and yet they repented, and obtained mercy, through the sprinkling of the Blood of Christ.

Reas. The reason is, because they fell through force of temptation, through weaknesse, not in despite, nor out of ill will, or a base esteem of the Truth; they never were adversaries to the truth which they once professed.

3. Thirdly, Nor is every backslider from the Truth, which once he professed, presently judged to sin against the holy Ghost. In the Primitive times, many, to save their lives, did outwardly deny the knowne Truth, and some in Queen *Mary*'s dayes did the like, who yet afterwards repented, and became blessed witnesses to the Truth (as *Cramner*, &c.)

It was the Error of the Novatians, that if a man, in time of persecution, had denied the Truth, though he repented, yet his sin could not be forgiven, using that speech of our Saviour; *He that denieth me before Men, shall be denied before the Angels of God*; unto whom *Cyprian* made this answer, *Negat negantem, nunquid & pœnitentem?* Did Christ ever deny him, that repents and confesseth his name? *Luke* 12.8. No, *He will not bruise the broken Reed*, &c. *Cyprian* said of *Novatian*, in detestation of his cruell opinion, that he is, *Misericordiæ hostis, interfector Pœnitentiæ, doctor superbiæ, verita-*

Luke 12.9, 10.

Cypr. ad Novatianum hæret. p.222.

M.t.12.20.

veritatis Corruptor, perditor charitatis: nay he calls it *Hæreſis Cainæ*, the Hereſie of *Caine*, who ſaid, *My ſinne is greater than can be forgiven*: *Mentiris Cain*, it is falſe *Cain*, there is place for repentance, and if for repentance, then for remiſſion alſo, becauſe they did not maliciouſly, nor willingly depart from the Truth, but overcome with feare. Chriſt ſent a meſſage of Peace to *Peter*, *Go and tell* Peter *that I am riſen, and I go before you into* Galilee, *and there ye ſhall ſee me*, he that denied me as well as the reſt: *Peter* had need of ſpirituall comfort, therefore go and tell *Peter*: Thus God ſends a meſſage of Peace to the lapſed troubled Soule, Tell ſuch a man or ſuch a woman, *I am the Lord, the Lord gracious and merciſull, long-ſuffering, abundant in goodneſſe and truth*; tell him, *I the Lord will love thee frely, and heal thy back-ſlidings*, Hoſ.14.4. *Spira* denied ſome Articles of the Proteſtant Religion, through feare of death, and loſſe of his eſtate, how the Lord dealt with him, as touching his finall and everlaſting condition, it is not for me to judge: yet conſidering his temptations and fears, I conceive he ſinned not againſt the holy Ghoſt; howbeit, it pleaſed the Lord to make him a ſad ſpectacle of his diſpleaſure, to let others ſee what a fearfull thing it is to deny Chriſt and his Goſpel before men for any reſpect whatſoever, and ſo our Apoſtle intending to arm and ſtrengthen the perſecuted Hebrews againſt falling away, doth ſet before them the danger of *forſaking the truth* upon any occaſion whatſoever: (*Heb.*10.27.) And ſurely if men did foreſee their own danger before they fall, as they do feele the terrour of it afterwards; All the terrours in the world, nor all the allurements thereof would prevaile with them to renounce the leaſt point of true Religion and godlineſſe. *He that loveth his life ſhall loſe it, and he that hateth his life in this world, ſhall keep it unto life eternall*, Joh. 12.25.

Cypr.l.3.ep.1. Cornel.p.2. So Ter.c.8 *de pæn.* *Nō cōminaretur von pœnitenti, ſi non ignoſcens pœnitenti.*

Mark 16.7.

Fourthly, Nor are we to think, that there are certain groſs and hainous ſins, which cannot be forgiven, though the ſinners repent never ſo bitterly for them: All the grievous ſins committed by all men in the world, againſt the Law of God, if they were met in one ſoul, do not amount to the ſin againſt the holy Ghoſt; they are pardonable, and have been pardoned in ſeveral perſons. 4.

Reaſ. The reaſon is, becauſe the Promiſes of the Goſpell except no ſorts of Sins, and the ſufficiency of Chriſts ſatisfaction, exceeds all the Sins of all the world. They that were the Betraiers and *Murderers* of *Chriſt*, were converted at *Peters* Sermon, and ſaved. *Paul* was a *Blaſphemer*, yea, he cauſed others to *blaſpheme*, yet he obtained mercy: *Spira* blaſphemed God, in ſaying *I would I were above God; for I know he will not have mercy on me*: And what ſin can be greater than Blaſphemy? Yet the Text ſayes, that *all manner of Sin and Blaſphemy againſt God ſhall be forgiven unto men* upon their *repentance*, this onely *againſt the holy Ghoſt* excepted, and that is excepted, becauſe there is no means left to bring them to repentance, and ſo their ſinne is incurable and unpardonable.

Acts 2.23,37, 38.

Acts 26.11.

Mat.12.31.

5. Fifthly, It is a ſure ſign, that ye have not ſinned againſt the holy Ghoſt, ſo long as your ſoule mourneth after Chriſt, and loveth Jeſus Chriſt, and will not quit him, nor his Goſpel, and cannot endure to think of a ſeparation from him, but are uſing all means to recover peace with God: ſo long as it is thus with any of you, you have not ſinned againſt the holy Ghoſt; although to your perplexed and amazed ſpirits, and even deſpairing ſoules, by reaſon of the preſent ſenſe of wrath, it may be born in againſt you by Sathan, that you are paſt recovery and hope of mercy: yet indeed, and in Gods eſteem, you are not among Chriſts adverſaries, but reckoned among his friends and lovers; the accuſation of your own conſcience in this caſe is not to be taken againſt the judgement of the Scripture, which ſaith, that *Chriſt is a Prince exalted to give repentance and remiſſion of ſins unto* Iſrael, *Acts* 5.31. He that giveth repentance, declareth his purpoſe to give remiſſion alſo. The *Apoſtate from Chriſt* cannot be *ſaved*, becauſe he cannot be *renew'd again unto repentance*, therefore if you be renewed again unto repentance, your ſalvation is certain. This I have given in caution upon this point, leſt any falling grievouſly, ſhould deſpair upon this conceit, That it is in vain to pray, or to repent, and ſeek Gods face, ſeeing by thoſe very motions and deſires, you are evidenced, not to have ſinned againſt the holy Ghoſt.

Heb.6.6.

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The second use is for Terrour to two sorts: First To all bold and presumptuous sinners, scoffers, and despisers, who, like Swine, trample under foot the precious Word of Grace, scorn the instructions thereof, and resist the inward motions of the Spirit, which strive to bring them off from the waies of death and ungodlinesse. It is a dangerous matter to oppose Christ and his Gospel, to scoff, and scorn, and jest at it, and to speak ill of the work of Grace in his Children, as to ascribe it to the Devil, &c. This sheweth an inward hatred of the holy and good waies of God: whatsoever such persons may think of themselves, I dare affirm it, that if they had lived when Christ did, heard his Sermons, and seen his Miracles, they would have hated him as much as the Jews then did, because there is the same spite and venome in their spirits against the waies and work of Grace now, and against the Doctrine of Christ, and the Prophets, left upon record in Scripture, as there was in those Jews which killed the Prophets, when they had heard their Sermons, and their Reproofs by word of mouth. O take heed, as you love Salvation, how you harden your selves in Error, and how you do the least despite to the spirit of Grace. 2. Use. 1. Terror.

The second sort of men are our Church-forsakers, and Minister-haters; these are men that have been enlightned, and tasted the good and sweetnesse of Gods Word, and publick Ordinances. They have loved our Persons, reverenced our Doctrines and Teaching, acknowledged us the instruments of the work of Grace upon their Soules: Now to see such persons turn scoffers & haters of our Persons and Office, despisers and blasphemous reproachers of our Doctrine, to make a mock at our Preaching, calling us deceivers of the People, *Baal*'s Priests, blind Guides, &c. This is a fearfull falling away from, and opposing of the Kingdom of Jesus Christ, even after knowledge & profession of the Truth: their Apostacy lieth neer to the Sin against the holy Ghost: And methinks the curse of God is upon their Souls; seeing very few of them are *renewed again unto repentance*, but, like *Apostates*, they *grow worse and worse, deceiving and being deceived*: Whilst they promise themselves *liberty*, they are become the *servants of corruption*, 2. 2 Tim. 3. 13.

Revel. 22. 11. Ezek. 24. 13. *ruption, twice dead.* O take heed, leſt that come upon you, *He that is filthy, let him be filthy ſtill*; and *becauſe I have purged, and thou waſt not purged; thou ſhalt no more be purged, till I cauſe my fury to reſt upon thee.*

Sect. IV.

Of Quenching the Spirit, 1 *Theſ.* 5. 19.

3. *Uſe.* HE that would not ſin againſt the Holy Ghoſt, muſt beware, how he quencheth the Spirit: *quenching* is a borrowed ſpeech taken from fire, whoſe light and heat we uſe to put out by caſting on of water; the *Spirit* is compared to Fire, both in reſpect of the Light that it giveth to the Underſtanding, and of the heat and fervour to our affections; now the *Spirit* is *quenched*, when we put out the Light, which he ſhines into us, and ſuppreſſe the good motions, which he kindles in us; we muſt not *quench the Spirit*, that is, whatſoever workings the Spirit of God hath in us, as of enlightning, renuing, ſanctifying, reſtraining, checking, directing, comforting, ſealing, leading, moving, &c. This is the Spirit, and theſe are the operations, which we muſt not repell, reſiſt, reject, ſtifle, nor in any wiſe oppoſe; we muſt not ſuffer them to die in us, much leſſe ſet up contrary counſels and motions thereunto.

Queſt. *When, how, and by whom is the Spirit of God quenched?*

Anſw. The operations of the holy Ghoſt may be reduced to two generall heads:

Firſt, He is unto us a Spirit of Light, to enlighten our dark mindes with the knowledge of heavenly Truth; he ſhines into our hearts the knowledge of God, of his Will, yea, the deep Myſteries of godlineſſe; he alſo diſcovers unto us the deep and hidden things of our own hearts, the deſperate wickedneſſe and deceitfulneſſe thereof, the curſed eſtate that we are in by nature; it convinceth us of our unbelief, ſecurity, hypocriſie, falſe ends and wayes; it informeth us of

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our duty, and the things which belong to our peace.

The ſecond general operation of the holy Spirit, is to kindle in us good motions, holy purpoſes, thoughts, deſires, affections and reſolutions: There is naturally in the heart of man, much deadneſſe and deceitfulneſſe, great indiſpoſedneſſe to the thing that is good, great proneneſſe to evill, &c. Now the Spirit kindles in us good motions, and deſires, after the beſt things, remorſe for ſin, fear of wrath, joy in the hope of mercy, certain excitements to embrace the word of Life. Iſa. 30.21. *Thine eares ſhall heare a voice behind thee, ſaying, This is the way, walk in it, when ye turn to the right hand or to the left:* God there promiſeth an *outward* Teacher, *Thine eyes ſhall ſee thy Teachers*; and an *inward* Teacher, which accompanies the outward Miniſtrie: And few there be in the Church, but one time or another doe feele ſuch ſecret motions and ſuggeſtions unto holineſs; powerfully ſtirring them up to faith and repentance. Secret compunctions for ſin; ſecret purpoſes of becoming new Creatures, ſweet delectations in drawing nigh unto God, &c.

Now in Anſwer to the queſtion, I ſay the Spirit is quenched, when he is not obeyed, when he is reſiſted, when he is grieved, and oppoſed in either of theſe operations by contrary Counſells, luſtings and motions, by corrupt reaſonings and imaginations, whereby the ſweet breathings of the holy Spirit are ſtifled, and ſuffered to die within us without fruit. Take a view of it in both kindes.

Firſt, the Spirit is quenched in its firſt operation upon our ſouls, by two degrees. Firſt, when this *Candle of the Lord* is put out, when we hide our eyes from the light, and ſay within our ſelves to the Almighty, *Depart from us, we deſire not the knowledge of thy waies: What is the Almighty, that we ſhould ſerve him? and what profit ſhall we have if we pray to him?* When we ſay *to the Seers, See not; and to the Prophets, Propheſie not unto us right things, ſpeak unto us ſmooth things, get thee out of the way, turne aſide out of the path, cauſe the holy One of Iſrael to ceaſe from us.* When men are willingly ignorant of thoſe ſins, which they are not yet willing to forſake, and of thoſe duties which they are not yet willing to practiſe; *Applicat.* Job.21.14. Iſa.30.10,11.

This is a quenching of the Spirit. It is a shrewd sign of a graceless heart, when men will shun the Light, seek evasions to avoid the stroak of a searching Ministry, when men will not read such Books, nor such Chapters of the Bible, nor hear such Doctrines discourſed of, wherein their own case is handled or touched; when people are unwilling to be dealt with all touching their spirituall estate, their opinions and practises, and seeing a light arising do blow it out, and hide their
Mat.13.15. faces from it. *Their eyes have they closed, lest they should see, and be converted*; This is one degree of quenching the Spirit.

A second degree of quenching the Spirit, as he is a Spirit of light and illumination, is when men go against their knowledge, and depart from the truth. Their first care is not to see the light, for it is a trouble to them; but when that cannot be hid, the next work is to rebel against the Light,
Job 24.13. like them of whom *Job* speaks, *They are of* those *that rebell against the light, they abide not in the paths thereof.* This is a sad case, to know well, and do the contrary. *The wrath of*
Rom.1.18. *God* (sayes *Paul*) *is revealed from heaven against all ungodlinesse, and unrighteousnesse of men, which hold the Truth in unrighteousnesse*; who suppresse it, forcing their own minds; they know better than they do: it is an enslaving the Truth by their perverseneſſe, making it an underling to their lusts, so that she cannot exercise her command over their Consciences and actions.

Wretched men and Women, with whom God has dealt graciously in shewing them their misery by nature, and given them a taste and sight of good things, by meanes whereof they had escaped the common sins and pollutions of the world, and the sins of their former ignorance and vanity, and yet contrary to all this Light, forsake the holy Path, and the holy Commandement given unto them, and take liberty to live in the practise of grosse sins; some of covetousnesse, and oppressions, others of wantonnesse, others of bodily and spirituall uncleanneſs, like brute Beasts, according as they are
2 Pet.2.21. led. *Better had it been never to have known the way of Truth and Righteousnesse, than after they have known it, to turn from*

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the holy Commandement given unto them; the later end is worſe with them than the beginning. It was bad with them before they knew Chriſt, while they lived in a ſtate of darkneſs and ignorance: 'tis worſe now, ſeeing they go againſt the Light, they have no excuſe for their Sin.

Francis Spira's Caſe is worthy to be ſet before your eyes, he having embraced, by Gods mercy, the Doctrine of Chriſt, taught by the Proteſtants, was for this brought before the Pope's Commiſſioner, and forced to ſubſcribe and ſeale to a paper containing a Renuntiation of the ſaid points of Chriſtian Doctrine: Hereupon he fell into a fearfull deſpairing of Mercy, and could not be comforted: One asked him, whether he did it willingly, or not? 'That's nothing to the 'purpoſe (ſaid he) Chriſt will not be denied, no not in word, 'though in heart I never denied him: I knew (ſaid he) that 'Juſtification is to be expected by Chriſt, and I denied and 'abjured it, to the end I might keep this fraile life from ad-'verſity, and my children from poverty: And now behold, 'how bitter this life is to me; and God onely knowes what 'ſhall become of this my Family; but ſurely no good is likely 'to betide them, but rather daily worſe and worſe, and ſuch 'a ruine at the length, as that one Stone ſhall not be left upon 'another. O 'tis a fearfull ſin in any man, to force another to go againſt his knowledge (as the Pope's Legate here did *Spira.*) *Paul* bewailed it, that he had *compelled* poor Chriſtians to *blaſpheme*: And it is a fearfull ſin to be compelled to quence the light that is in us, for to preſerve this frail life from Adverſity, and our children from Poverty: He that ſhall ſo ſave his life, ſhall loſe it: God is juſtly provoked to take his ſpirit of Grace and Comfort quite away, as he did from *Spira*, who ſaid, That 'there was never ſuch a ſpectacle 'of ſo exceeding miſery, as I am.

Relation of *Spira*. p. 49. 55.

Act. 26 11.

Secondly, Come we to the ſecond generall operation of the Spirit, as he is a Spirit of holineſſe, kindling in us good motions, and holy deſires and purpoſes. And here the Spirit is quenched in us and by us, when he is diſobeyed and reſiſted in his reproofs and admonitions in his guidance, and leading us on to our Converſion, or the exercise of Chriſtian Graces and

and Duties. See this Sin, *Nehem.*9.30. *Thou testifiedst against them by thy Spirit in thy Prophets, yet would they not give eare.* This Sin is thus set forth also, *Zach.*7.10,11,12. *Thus speaketh the Lord of Hosts, saying, Execute true judgement, shew mercy and compassion every man to his Brother, and oppresse not the Widow, nor the Fatherlesse, the Stranger, nor the Poore, and let none of you imagine evil against his Brother in his heart; But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare, yea, they made their hearts as an Adamant stone, lest they should heare the Law, and the words which the Lord of Hosts hath sent in his Spirit by the former Prophets:* This is here called *Quenching of the Spirit*, and elsewhere, *Grieving of the Spirit*; and by St. *Stephen*, *Resisting of the holy Ghost*: When they heard *Stephens* words, *they were cut to the heart, and gnashed on him with their teeth, they stopp'd their eares, and ran upon him with one accord, and stoned him*, ver.54.57.

Eph.4.30.
Acts 7.51.

This Sin is committed usually through carelesnesse, ingratitude, and carnality of the heart; many sweet motions and stirrings of the Spirit, die without fruit. There is a spirituall sloth grows upon Christians through the fatnesse of their hearts, by reason whereof, those glowings of thy Conscience, those sparkes of the holy fire, kindled by the Spirit, decay and cool in thee, and become like a coale of fire raked up under a heap of ashes.

Applicat. I will demand, and let thy Conscience answer to these particulars:

How many holy Purposes hast thou had, that never came to the Birth? How many Resolutions never yet fulfilled? How often hast thou been checked, and stirred up to a constant course of religious Duties, which yet thou hast not begun? How often has it been in thy heart never to come neer the house of such a light woman, and yet hath broken thy resolution, till a secret wound hath peirced thy heart? How often hath God sent thee such Messages, as *Pilates* Wife sent to him concerning Christ, *Have thou nothing to doe with that just man*? Meddle not in such an unjust action; wind thy self out of such and such State-combinations; get thy foot out of

of the snare; keep thy self pure from the blood of all men; joyn not, nor be thou instrumentall in the oppressing and undoing of such and such men; defile not thy self with the sin of Sacriledge, and robbing of Churches; deliver thy soul from unrighteous and cruell men, stand not in their counsels, &c. And yet thou hast baffled thy conscience, and hardned thy heart against all these warnings from Heaven. How many motions and purposes hast thou had on thy waking bed, to make restitution of Lands and Goods ill gotten; to leave off Bribery, false Accusation, Usury, Violence, and Fraud? How often hast thou said I will not suffer the accursed thing, *Achans* Wedge, to be among my stuffe, and yet when thou comest abroad, and seest the courses of the World, thou hast laid it up in thy Tent; though it be as a Canker in thy conscience, and in thy Estate to Posterity? How often has God by his Spirit in the Ministery of his Word, met with thy beloved Sin, and even made thy heart to melt, so that thou hast gone from the Church with a resolution to become a new Man, and yet thou hast suppressed and quelled those holy thoughts and resolutions, by setting up contrary reasonings and imaginations? How many Sermons hast thou struggled withall, and at last got the victory over them, and cast them all out of thy heart and practise? What shifts hast thou used to chase away those qualmes of Conscience? How often hast thou been almost perswaded to be a Christian, and yet unperswaded again by some base and vain temptation? How often, at the receiving of the Sacrament, hast thou renewed thy Covenant, and made promises of better Obedience, and yet remainest as vile as ever? Thus thou hast dallied with Repentance, and thy Salvation, despised thy God and his Counsels, refused to be reformed, and quenched the spirit of Grace. I wish thee to remember that sad passage of *Spira*'s: *I tell you, said he, when at* Venice *I did first abjure my profession, and so, as it were, drew an Indenture, the Spirit of God often admonished me; and when at* Cittadella, *I did, as it were, set to my Seale, the Spirit of God often suggested unto me, Doe not write,* Spira, *doe not seale; yet I resisted the holy Ghost, and did both; and at that very instant, I did evidently feele a wound* Relation of *Spira*, p. 56.

inflicted in my very will; ſo although I can ſay, I would believe, yet can I not ſay, I will believe: O, now I cannot, God hath denied me the power of will.

We live in a ſubſcribing age, we muſt ſwear and unſwear; covenant for the King one while, another while engage againſt the King: And what multitudes of knowing Chriſtians be there, whoſe Conſciences have been enlarged to take in all the points of this compaſſe? and all to preſerve this fraile life from Adverſity, and their children from Poverty. O what Reluctancies and Contradictions of your own hearts and conſciences have you wreſtled with? Hath not the ſpirit of God often ſuggeſted unto thee, as once to *Spira*, Do not engage (with men of *Belial*) Do not ſubſcribe? and yet thou haſt done both: What ſhifts and evaſions hath thy deceitfull heart ſtudied? What forced ſenſes and ſalvoes hath it found out to put by all thoſe motions of Gods Spirit? Haſt thou not ſet thy Wit above thy Conſcience? and thy Luſt, the love of the World, Carnall-ſelf, above them both? And ſo, as it were, ſold thy ſelf to do evill? What wilt thou do? Can thy heart endure, or thy hands be ſtrong, when the Lord ſhall deal with thee? What terrour will ſeize on thee, when thy Hand-writing ſhall be ſhewed againſt thy moſt ſolemn Oath, and thy Oath againſt thy Hand-writing? Thou haſt ſworn, that *the King* is the *onely Supreme*, and that *thou wilt beare faith and true allegiance to him and his Heires*: Thou haſt pawned all thy intereſt in the bleſſed Book of God, upon the fidelity herein; *So help me God, and the Contents of this Book*: And yet now thou engageſt to bear Faith and Truth to them that have taken away the Kings life, and depoſed his Poſterity.

A time of change will come, and then theſe hidden things ſhall be brought to light, then it will be made manifeſt, that thou fearedſt Men more than God, and lovedſt the preſent World more than Truth and Righteouſneſs; then it will be made manifeſt, how many checks and ſecret impulſions of the Spirit thou haſt out-ſtood, what pains thou haſt taken to blind the world, and craft thou haſt uſed to deceive thy own ſoul.

O that the words of your faithfull Admoniſher might be accepted with you this day, and ſink down into your hearts, and work upon you a godly ſorrow not to be repented of, leſt you miſs of the holy Spirit to be your Comforter, whom you refuſed for your Guide and Counſellour, leſt you miſs of the comforts and joy of the holy Ghoſt when you have moſt need of them: And you will miſs of them, unleſſe you repent (as *David* did.) And this ſhall be a ſigne unto you, that thus it will be with you, becauſe, now you do not love to heare that matter ſpoken of: A ſadneſs, a trembling, and chilneſs, does ſeize on your ſpirits, when theſe things are ſeriouſly put home to you: if the crowing of a Cock, the voice of a ſilly man, do trouble you, How will you endure the ſound of the laſt Trumpet? *If your hearts condemn you, God is greater than your hearts, and knoweth all things.* O my friends, quench not, quench not the Spirit: *They that follow lying Vanities, forſake their own Mercy.* Pſal. 5. 1 John 3. 20. Jonah 2. 8.

Helps to preſerve you from this great Sin, are two: Firſt, A tender & awful regard to all the Ordinances of Gods worſhip, (*my heart*, ſaith *David*, *ſtandeth in aw of thy Law*) they have in them a quickning Vertue, as Fuell to the fire, and Oyle to the lamps in the Temple, to keep alive the holy fire upon the Altar, and in the golden Candleſtick: ſo are Gods Word, Prayer, and Sacraments, to the light and heat which the Spirit kindleth in us. He that does deviſe, or careleſſy uſe Gods Ordinances, will ſoon finde his Lamp to burn dimme, and his heart grow cold: Gods Spirit is communicated in and by his Ordinances, *The Spirit is received by the hearing of Faith*, and by the ſame means it is cheriſhed; you know by experience, that withdrawing the Fuell ſlacks the fire; of Food pines the body; of Rain, kills the herbs, and withers the graſs: So in this buſineſs, for look what Fuell is to the fire, and Food to the body, and Rain to the earth, the ſame is Communion with God in Prayer, Preaching, Sacraments, Meditation, Conference, and godly Books to our ſouls, whereby they are watered and refreſhed with dewes and influences from Heaven; the Devil deſires no better advantage to ſtarve the work and life of Grace in men, than by bringing them

Uſe. Pſal. 119.

Gal. 3. 2.

to neglect of daily Communion with God in the duties of Worship.

Second Help, Learn to live above the world,

above the { Good things / and / Evils of the } World.

1 John 2. 15. 1. *Love of the World*, is the *Cankerworm* of *Grace*, it eats out, by degrees, *the Love of the Father*, even as Weeds do ſtarve, and draw away the moiſture that ſhould nouriſh the Luke 8. 14. Corn and Herbs. Chriſt compares worldlineſſe to *Thornes*, which choak the *good Seed*, when the love of the World enters in, it takes up the time, the thoughts, the paſſions, and affections, which ſhould be beſtowed on better things: A Chriſtian, whilſt he is on Earth, ſhould live in Heaven, have his Joyes, his Treaſure, his Heart in Heaven. Faith ſets us above the World; *By Faith* Moſes *refuſed to be called the Son* Heb. 11. 24, 27. *of* Pharaoh's *daughter*: *By Faith he forſook* Egypt, *as ſeeing him, who is inviſible*: *By Faith* Abraham *forſook his owne* Heb. 11. 8 9, 10. *Country, not knowing whither he went*: *By Faith he ſojourned in the land of Promiſe, as in a ſtrange Country, for he looked for a City, which hath foundations, whoſe builder and maker is God.* Faith ſets the ſoul above the beſt things of the world, and all this while the Spirit is not quenched.

2. And above the worſt things of the world, it overlooks all the threats, dangers and oppoſitions of a graceleſſe corrupt world. *Moſes* went on with his work of bringing the people out of *Egypt*, *not fearing the wrath o' the King*: What enabled him to do ſo? His *Faith*, whereby he *ſaw him who is inviſible*. Faith ſhews us a mightier Power than any is againſt us; a mightier Grace than any can be offered us; a mightier Wrath than any is threatned unto us: Faith anſwers all Doubts, overcomes all Fears and Terrors, it ſets us upon the 1 John 4. 5. Rock that is higher than all. *This is the victory that overcometh the world, even our faith.*

Relation of Spira p. 89. 104. Heare *Spira* once more concerning this matter, *A Chriſtian muſt be ſtrong and unconquerable, not carrying an obſcure profeſſion, but reſolute expreſſing the Image of Chriſt, and holding out againſt all oppoſition to the laſt breath. It is no ſuch ſmall*

small matter to be assured of sincerity; a man had need to be exceeding strongly grounded in the Truth, before he can be able to affirm such a matter as you do; it is not the performance of a few outward duties, but a mighty constant labour, with all intention of heart and affection, with full desire and endeavour continually to set forth Gods Glory: There must be neither feare of Legates, Inquisitors, Prisons, nor any Death whatsoever. Faith sets us above the worst things of the world: He that can be poor, may be honest; he that can deny all, is not in danger to quench the Spirit, nor to follow false Guides. Beware how thou take in an holy profession unto love of the world; A New piece must not be added unto that Old garment. Beware, lest under all thy fair shews of Christianity, there lodge in thy heart the love of Money, and worldly Riches, or the love of mens Praise, rather than Gods Approbation; or the fleshly fear of those that cannot kill the Body, more than of God, who can cast both Body and Soul into Hell. I say, Beware how these Lusts do lodge in thy heart, if they do, they will cause thee, for satisfaction of thy Ambition, Avarice, and earthly Affections, to sell Christ and his Truth, and his Church, and to quench the sweetest motions of his Spirit, when a fit temptation is offered.

Thus much of the Deity of the holy Ghost, and of sinning against him.

Cap. VI.

Lond. Test. p. 8. *Errors against Gods eternall Decree of* {*Election.* / *Reprobation.*
They are three, here recited by the Lond. Test. p. 8.

1. *THat they labour to deny God and Christ, and their own Salvation, who falsifying and misconstruing the case of Election and Predestination, make as though none should ever be saved, but the Elect and Predestinated: And they which preach, that none shall be saved, but the Elect and Predestinate are notable liars.*

2. *That it is not suitable to God to pick and chuse among men in shewing mercy; (to one in misery, and to passe by another in the like condition in every respect) for he may as well cease to be, as to withhold mercy from any one in misery.*

3. *That the Reprobate condition of Men and Angels shall be regained; We call them Reprobates onely for distinction sake.*

Rom. 11. 33. It becometh every Creature rather to admire the *depths* of *Gods Wisdome*, and *unsearchable Judgements*, than curiously to prie into his Secrets, or to dispute the Reasons, and Methods of his Counsells and decrees; yet as on the one side, to examine and judge of them by the reach of humane reason is an high presumption: So totally to neglect the knowledge of so much as God is pleased to reveale of his purposes touching mans eternall estate, under a pretence that we cannot find out God to perfection, is on the other side great unthankfulnesse, and unexcusable lazinesse: therefore with all humility, and soberness of minde, I shall enter upon this Argument, confining my self to things revealed, and to the Scripture-expressions, as neer as possible.

Now to the intent you may have your senses exercised, to discern good and evill, truth from falshood in this high subject.

ject. I shall lay down the Truth of God in opposition to the forementioned Errors in these four Conclusions.

§. 1. There is an Election of particular persons.

First, the Scriptures teach that God did choose before the foundations of the world were laid out of lost mankind certain Persons to obtain salvation by Jesus Christ, out of his meer good pleasure to the praise of his glorious Grace, and pass by the rest, to perish in and for their sins, to the glory of his Justice.

See this truth proved in five severall branches of the Conclusion: First, that God did elect and ordain certain Persons to obtain salvation by Jesus Christ, are the expresse words of the Apostle; 1 Thes. 5 9. *God hath not appointed us to wrath, but to obtain salvation by Jesus Christ:* Then some are appointed unto Wrath, and some unto Salvation. There is a separation made between men and men.

The Church of God is his House; *But in a great house, there are not onely vessels of Gold and Silver, but also of Wood, and of Earth, and some to Honour, and some to Dishonour:* So is it in the Church: And who these Persons are in particular, it is determinately known; *The Lord knoweth them that are his*; The Lord hath not onely appointed a certain kind of men to be saved (namely) such as shall believe, and obey the Gospel, but who they are by name, according as it is said, *Rom. 9.13* Jacob *have I loved, but* Esau *have I hated. I know whom I have chosen:* God knows the Elect by their names; for *their names are written in the book of life*, Rev. 13 8. There is a peculiar personall distinction between the Elect and others, with their peculiar priviledges; *All that dwell on the earth shall worship the Beast whose names were not written in the book of Life of the Lamb*; they shall not be deceived, nor overcome by the Beast. So our *Saviour* bids his Disciples *rejoice in this, because your names are written in Heaven.* A comparison taken from the custome in great Cities, to enroll their free Denizons in a book by their names. God does not stand in need of any such Remembrancer as a Book but that is written for our comfort, that we may rest assured of Gods eternall love to us in particular; and though our names be not written in Scripture, thou *Thomas*, or *Peter*, shalt be

2 Tim. 2. 20. Rom. 9. 22, 23.

2 Tim 2. 19.

John 13. 18.

Luke 10. 20.

be ſaved, yet they are written in heaven in Gods book of Predeſtination.

2. Secondly, This choice was made before the foundation of the world. *Eph.*1.4. Our *names* were *written in the Lambs book of life*, not when we firſt came to believe, but *before the world was*. And ſo our Saviour ſhall welcome the Elect into his Fathers Kingdome, ſaying, *Come ye bleſſed of my Father* (bleſſed of my Father, becauſe the Father choſe them to be his Children) *inherite the Kingdome prepared for you from the foundation of the world*: Here Chriſt gives them poſſeſſion in time, but the Kingdome was prepared for them before the world was. Even as our Heirs do enter upon their Inheritances, when they come to be of Age, though it were purchaſed for them before they were born.

Rev 17.8. 2 Tim.1.9.

3. Thirdly, They were choſen out of loſt mankind. In *Adam* all died, and forfeited that firſt Covenant; the Lord had mercy on ſome, drawing them out of that corrupted lump, to make us his Children by Chriſt: *We are all of us, by nature, children of wrath, even as others*; we were not ſo by our Creation, but by the Fall of *Adam*, therefore God of his infinite mercy, did chooſe us in Chriſt, and *predeſtinate us to the adoption of children by Jeſus Chriſt*, Eph.1.5. *Adam* was the Son of God, and if he had ſo continued, we need not to have been predeſtinated to a new Son-ſhip by Adoption, but having loſt our firſt Son-ſhip, and became children of Wrath, God predeſtinated us to the Adoption of Children by Jeſus Chriſt: Now a predeſtination in Chriſt doth preſuppoſe a Fall, or a lapſed and forlorn Eſtate: Man fallen therefore is the object of divine Predeſtination.

Epheſ.2.3. Luke 3.38.

4. Fourthly, God did chooſe ſome rather than others, out of his meer good pleaſure: There was no cauſe, motive, or condition in the party choſen, moving the Lord to chooſe him and paſs by others, But whereas God might have utterly rejected all, of his free grace and mercy he had compaſſion on ſome. Thus the Apoſtle teacheth, *Eph.* 1.5 That he did *predeſtinate us according to the good pleaſure of his will, to the praiſe of the glory of his grace*: If he had choſen ſome (as *Peter* for example) becauſe he foreſaw they would be good, and die in the

the Faith; and had refuſed others (as *Judas*) becauſe he foreſaw they would be wicked, and obſtinate deſpiſers of his Goſpel: This had not been an act of Grace, it had not ſet forth the glory of that Attribute, but rather of his diſtributive Juſtice. But that which God mainly intended in this free choice, was the praiſe of the glory of his Grace, that man ſhould find nothing to admire, or boaſt in, but in the rich grace of God. And of this free choice, *Paul* gives inſtance in *Jacob* and *Eſau*. Rom. 9.11. *The children being not yet born, neither having done good or Evill, that the purpoſe of God, according to election, might ſtand, not of works, but of him that calleth: It was ſaid, the elder ſhall ſerve the younger*, Jacob *have I loved*, Eſau *have I hated*. Theſe two brethren were every way equall before the Lord, as the Clay before the Potter; and the difference between them ſtood not in works which the one had done, or ſhould do, more than the other, but in the will of God, who *hath mercy on whom he will have mercy*, ver. 15.17. and *whom he will, he hardeneth*; on the one he ſheweth the *riches of his glory*, on the other his *juſt wrath*, v.22,23. So then it remaineth a ſure truth, that *we are predeſtinated according to the purpoſe of him, who worketh all things after the counſell of his own will*, Eph.1.11. He taketh counſel from none other, he goes not out of himſelf for a reaſon of this his doing, but his purpoſe ſtands upon the counſel of his own will.

Fifthly, and laſtly, He paſſeth by others to periſh in their ſins, to the glory of his Juſtice and Power: In the Reprobate God doth ſhew Juſtice and his Power. 5. Rom. 9.22.

Firſt, His Power and Soveraignty in not ſhewing mercy on them as well as on the Elect, who were in the ſame lump of miſery: And

Secondly, His Juſtice, becauſe in the party non-elected, or paſſed by, there is enough to condemn him, ſo that the Lord doth freely, yet juſtly, reject them: In *Eſau* God ſaw enough to hate him, there was his Juſtice; yet that he did hate him rather than *Jacob*, therein he ſhewed his free Power: *As the Potter hath power over the Clay of the ſame lump*, every way the ſame, *to make one veſſel unto honour, and another unto diſhonour*, Rom.9.21.

Thus you see our first Conclusion proved, namely, that God hath chosen some unto life, and not others, and what Predestination is.

2. *Conclus.* Now follows our second Conclusion, namely, that the Elect, and none but the Elect, shall be saved. That this is a truth, and no lie, is evidenced by four places of Scripture: *Rom.* 8.30. *Whom he predestinated, them he also called; and whom he also called, them he also justified, and whom he justified, them he also glorified:* The number of the glorified ones does not exceed the number of predestinated ones: *Whom he predestinated, them also he glorified; Hos, non alios;* In that golden chain of Salvation, the first and last links are joyned together by the two middle links: There is such a Concatenation of them all, that if ye break one link, the whole chain is broken, and if ye be holden by one link, ye be holden of all, and shall partake of all; these things are reciprocall, and of adequate extent: If it were *hos*, and *alios*, then first it were no advantage to these, *(hos)* that they are predestinate, or justified, or called; secondly, if others besides the predestinate were glorified, then this must be the meaning of the words, Whom he did predestinate, them he also called, and a great many more; and whom he called, them, and many others besides them, he justified, and whom he justified, them, and many besides them, he also glorified: for (according to their opinion) many besides the Elect are saved. But will any man that is in his wits dare affirm, that any be glorified, which were never justified? or that any are justified, which were never called? or that any are called, who were never predestinated? This they must affirm, that hold that others besides the predestinate shall be saved: But the demonstrative Article with the copulative, τύτες καὶ, being thrice repeated *(them also, them also, them also)* must necessarily evince, that these, and none but these, are called, justified, or glorified.

The next place is *John* 17.9,10. *I pray for them, I pray not for the world, but for them which thou hast given me out of the world, for they are thine, and all mine are thine, and thine are mine.*

Note.

Note here four things; First, that there are two sorts of men, some are given to Christ *out of the world*, ver. 6. some are still *in* and *of the world*.

Secondly, note for what end they are given to Christ, namely, *That he should manifest the name and will of God unto them*, that is, that Christ should redeem them, and fit them for glory, *v.* 6. 8.

Thirdly, *They were thine* (saies Christ) before they were mine; *Thine they were, and thou gavest them me*; Thou hadst a right of propriety in them, and therefore a right to give to me. But how were they thine? How they thine more than the rest of the world? Surely, because they were the Elect of God, thine they were by eternall Election.

Fourthly, note, that the Elect and the Redeemed are of equall extent, *All thine are mine, and all mine are thine*, as if he should say, as thou hadst made thine Elect members of my Body, to the end that I should redeem them, so I have made them thy Children, that thou mayest own them for thine, by communicating to them the love of friendship; All thine by Election, are mine by Purchase; and because they are mine, therefore they are thine; *You are Christ's, and Christ is God's*. None but the Elect are given to Christ, therefore none but they are saved.

The next place is *Matth.* 24. 31. At the end of the world *Christ shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four winds, from one end of heaven to the other*: Not one of them shall be lost, or forgotten: But for what end are they gathered? *He shall set them at his right hand, and sever them from the rest, as a Shepherd divideth the Sheep from the Goats, and shall say unto them, Come ye blessed Children of my Father, receive the Kingdome prepared for you.* Here is a blessed gathering unto Christ; but who are thus gathered? They are his *Elect*, all his Elect, and none else: And surely, they that are left out of the number of these gathered ones, shall not be received into the Kingdome of his Father, for it was never prepared for them. Mat. 25. 32, 34.

My last sort of proofes shall be from those places, which

teſtifie Gods ſpecial love in preparing for the Elect the means of ſalvation, and making the ſame effectuall to them, which yet are not ſo to others. When the ſeaventy returned, and had told our Saviour what good ſucceſs their preaching had (*Lu.*10.20,21.) whereas the Jews repented not at his own preaching and miracles, *Mat.*11.20. He breaketh forth into an admiration of Gods love to his deſpiſed ones, who believed on him, when wiſer than they did not; *I thank thee, O Father of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes:* It does not go by wit, or learning, or ſtrength of naturall parts; but thus it is, *even becauſe it ſo ſeemed good in thy ſight*, ver. 25,26. ſo amongſt *Paul*'s hearers, *Acts* 13.48. Some ſpake againſt the things which were ſpoken by *Paul*; But *as many as were ordained to eternall life, believed:* Gods free and eternal mercy ordained the means, as he had the end, eternall life; and withall, he bleſſed the means unto that end: Thoſe Gentiles were not fitted for eternal life, before they believed, but being fore-ordained to life, they embraced the Word of Life, the means thereunto.

But moſt remarkable to our purpoſe, is that of *Paul*, Rom. 11.7. Iſrael *hath not obtained that which he ſeeketh for, but the Election hath obtained it, and the reſt were blinded:* The Apoſtle having diſputed that ſad Theme of the Rejection of the Jews, and ſhewed how their Rejection might well conſiſt with the truth of Gods Promiſes: He anſwers that doubt by diſtinguiſhing of their perſons; there were two ſorts of Jews (as of *Abrahams Children*) one *carnall*, the other *ſpirituall*; there was a *Jew outwardly*, and a *Jew inwardly*; the one *ſought righteouſneſſe* by the *works of the Law*, and *miſſed* it; Rom 9 32. the other *ſought* it *by Faith*, and *obtained* what they ſought; and ſo the one ſort (which were the Body of that Church and State) are rejected, the other, being but a ſmall remnant, or parcell, torn from the reſt, are ſtill within the Covenant. But whence proceeds this difference; that ſome obtained not what they ſought, that *Chriſt* was a *Rock of offence* to ſome, and *pretious* unto others? The Text tells you, *the Election obtained it, the reſt were blinded*: This is the Apoſtles reſolution

upon

upon the Question propounded, *Rom.* 11.1. *Hath God cast away his people? God forbid*; he proves it first in himselfe, *I am a Jew*, therefore all are not cast away, because I am not.

Secondly, *God hath not cast away his people whom he foreknew*, that is, whom he loved and marked out for his owne from everlasting. Gods approbation of us by reason of our faith, is an after-knowledge, and doth follow *in puncto rationis*, and *in mente divinâ*, an act of mans will; fore-knowledge in this place cannot be expounded by approbation, but it imports as much as fore-ordaining or election. *Vossius* Rom. 11.2.

Thirdly, As in the daies of *Elijah*, God had *reserved* a people from the common *defection* of those times, *even so at this time there is a remnant*; How so? *According to the election of Grace*, not whereby Men choose Grace, but whereby God chooseth us of his meer grace and mercy, it follows *ver.*7. What then? Let us draw to some conclusion: How stands the matter? Thus it stands, and this is the conclusion, *The Election hath obtained it*, that is, Life and Righteousnes, *and the rest were blinded.* Let men sweat out their brains, this must be yeilded; The Elect have a preheminence above the rest, they obtained it, the rest were blinded. Rom.11.5,6.

Out of these Scriptures laid together, it is clear: First, that when several persons hear the same Sermons, see the same Miracles, enjoy the same Doctrine, and means of Salvation, yet to some it proves a savour of life, a converting word, to others, a rock of offence. Secondly, that the God of grace doth *shine into their hearts, the light of the knowledge of the glory of God, in the face of Jesus Christ*; But *the God of this world hath blinded the mindes of them which believe not, lest the light of the glorious Gospel of Christ should shine unto them.* 2 Cor 4.4,6.

Hence our Argment may be thus gathered, None are saved, but they to whom the means of grace are made effectual to their conversion; but the Elect onely are thus effectually wrought upon, Therefore they onely are saved; and we that preach this Doctrine, are not notable Liars, but the faithfull Witnesses of God. *Argument.*

To this Truth do all the reformed Churches bear witnes, Let us hear the judgement and determination of our own Church of *England* in 39. Articles; Article 17. where both our Conclusions are thus confirmed, and soundly expreſſed.

Artic. 17. Of the Church of *England*.

Predeſtination to life is the everlaſting purpoſe of God, whereby, before the foundations of the world were laid, he hath conſtantly decreed by his Counſell ſecret to us, to deliver from Curſe and Damnation, thoſe whom he hath choſen in Chriſt out of mankinde, and to bring them, by Chriſt, to everlaſting ſalvation, as veſſels made to honour; wherefore they which be indued with ſo excellent a benefit of God, be called according to Gods purpoſe, by his Spirit working in due ſeaſon, they, through grace, obey the Calling, they be juſtified freely, they be made Sons of God by Adoption, they be made like the Image of his onely begotten Sonne Jeſus Chriſt, they walk religiouſly in good workes, and at length, by Gods mercy, they attaine to everlaſting felicity.

1. Obj. *This Doctrine is an hindrance unto Piety, and unto the ſalvation of many; For to what* (ſay they) *ſhould the Goſpel be preached unto Reprobates? In vaine is all Prayer, and Preaching, and Seeking, if none ſhall ever be ſaved but the Elect; Let men do what they can, if they be not elected, their endeavours be all in vain; and on the other ſide, if they be elected, they ſhall be ſaved, though they live in pleaſure, and be regardleſſe of good duties: There cannot one Soul's eſtate be altered, yea, the Goſpel preached to Reprobates, does them no good, but rather miſchief, encreaſeth their Condemnation.* Theſe are the Cavils and Calumnies, uſually caſt upon this Doctrine, to make it odious.

Mr. *Hard.* of Gods love to mankind. p. 94.

Anſw. To theſe I anſwer:

Firſt, That this Doctrine tells no man in particular, who is elected, or who rejected; we cannot tell who are Reprobates, nay, no man can know himſelfe to be a Reprobate, for his Sins are not above Gods Grace: God can change his heart, even when he is breathing out curſes and threatnings againſt the name of Chriſt, as he did *Pauls*. God is above thy naughty heart, and he can change it at the ninth, or eleventh,

Acts 9.

venth, or at the laſt hour of the day. No man can know himſelf to be a Reprobate, and therefore we preach the Goſpel to Men, as Sinners, not as Elect, or Reprobate, to all Sinners without exception, to the greateſt of Sinners, we bid them *come unto Chriſt*, and he will *refreſh* and *heal* them: we challenge all the world to name any one man or woman, that ever repented in vain, or ſought the Lord in vain; and therefore to ſhut the doore of grace and mercy againſt thy ſelf, which we ſet wide open, upon a conceit that the Goſpel will do thee no good, if thou be a Reprobate, is a grievous temptation of the Devil, the enemy of thy Salvation: Art thou a Sinner? then reaſon thus, Jeſus Chriſt came into the world to ſave Sinners, the chief of Sinners, I have patterns of great Sinners that were received to mercy: Therefore look upon Chriſt as he is offered to thee in the Goſpel, Believe and live, Embrace him and live. It is a prepoſterous courſe, inſtead of obeying the Goſpel, and ſtudying to be found in Chriſt, to be inquiſitive whether we were elected from Eternity or not. The laſt Clauſe of the 17 Article before mentioned, is very weighty to this purpoſe, the words are theſe, *We muſt receive Gods promiſes in ſuch wiſe, as they be generally ſet forth unto us in holy Scripture; and in our doings, that will of God is to be followed, which we have expreſſely declared unto us in the word of God*: and that will of God is, that we *preach the Goſpell to every Creature*; and that every Creature may *come to Chriſt*, and *drinke of the water of life freely*, and that *whoſoever cometh unto him, he will in no wiſe caſt out*. Praying, and Preaching, and Seeking are not in vain, for *every one that ſeeketh findeth, and he that asketh receiveth, and to him that knocketh it ſhall be opened*, Luke 11.9,10. It was a good ſaying of *Sarah Wight* to a Gentlewoman in ſpirituall diſtreſs, that came to be comforted, *Go*, ſaith ſhe, *ſay to God, heale me, I have ſinned, heal my back-ſlidings*, Oh, but I am no better for ſaying it, when I have no heart nor ſpirit to pray; *Yet* (ſaid *Sarah Wight*) *ſay it, though you be no better, becauſe God bids you ſay it; Say it and ſay it again, till he heal you; it may be he will come in when you ſay it, if you can but ſay it with your lips, the everlaſting armes of God will reach you when you cannot reach him.*

Mat. 11. 28.

Improbamus illos qui quærunt extra Chriſtum an ſint ab æterno electi. Helvet. Conf. c. 10.

John 6. 37,40.

Hoſ. 14.2,4. Job 34.30. Relation of *Sarah Wight.* p. 64.

We

We muſt look at Gods revealed will, that we ſhould pray and wait on him in his waies: *Peter* bade *Simon Magus pray:* In preaching the Goſpel, light, motion and power, goes out to all, which they that reſiſt are deſtroyed, not becauſe they could not believe, but becauſe they reſiſt, and will not obey; Gods election takes no man off from duty.

Acts 8.22.

Secondly, I anſwer, That the Goſpel was, and is, intended onely for the Elect, although many Reprobates do enjoy the miniſtration thereof, and many outward bleſſings, becauſe they are mingled in the world with the Elect, to whom onely it is directed (as *Judas* was among the Apoſtles.) This I take to be clear from the Scripture, which ſaith, that the *hidden wiſdome* of *God* in the Myſterie of the Goſpel, was *ordained unto our glory* (that is) to our glorification, that by the knowledge thereof, Gods people might obtain celeſtial glory, (1 *Cor.*2.7.) But moſt plain & full is that of 2 *Tim.*2.9,10. where he ſaith, that the Doctrine which he taught, and the Afflictions which he indured in defence of it, were intended for the Elects ſake, *I endure all things for the Elects ſake, that they may obtain the ſalvation which is in Jeſus Chriſt:* All that he did, or ſuffered, was for the furthering of the ſalvation of Gods Elect. God gave this reaſon why *Paul* ſhould preach at *Corinth* in deſpight of all oppoſition, *becauſe I have much people in this City.*

Acts 18.10.

By the like reaſon I ſuppoſe it may be gathered, that where God hath no people, there ſhall be no preaching, and where he removes his Candleſtick, it is a ſad ſign that he hath no people in that place: The Goſpel is preached to the Reprobate accidentally onely, neither does the Lord ſeek any advantage againſt them by it, he needs it not, he has enough againſt them for violating that firſt Covenant. See this *Jo.*3.17. *God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved.* This our Saviour proves by a diſjunction, *ver.*18 Thus all the world is diſtributed into two ſorts, they are either Believers or Unbelievers: Chriſt came not to condemn Believers, for *he that believeth on him is not condemned:* Nor did he come to condemn them that believe not, for *he that believeth not is condemned already*, to wit, by

by the ſentence of the Law, *Curſed is every one that ſinneth*, ſo that Chriſt ſhould not need to come into the world to condemn it; God needs not ſeek any further matter of condemnation againſt them, we do not go to any Reprobate, and ſay to him, Believe in Jeſus Chriſt, but we preach the Goſpel to all ſinners, becauſe, for ought we know, all that hear us may be ſaved.

Thirdly, This Doctrine is no hindrance unto Piety, nor unto Chriſtian endeavours after Grace and Salvation, as will appeare to any one, that ſhall conſider, either the Nature of Gods Decree, or the Fruits and Effects thereof.

1. For the *Nature* of it: Gods Decree is not a ſimple, abſolute, peremptory ordaining of an End without Means, but together with the End he decrees and ordains the Means thereunto; therefore it is ſaid, that *we are choſen in Chriſt, and predeſtinated to the adoption of Children by Jeſus Chriſt, according to the good pleaſure of his will*, that εὐδοκία or good pleaſure of his will, doth include Chriſt; and ſo the act of Predeſtination is not abſolute, but relative, it is with reſpect unto Chriſt; For how can we be predeſtinated to the Adoption of Children, but in Chriſt the naturall Son of God? Thus 2 *Theſ.* 2. 13. we are ſaid to be *choſen unto ſalvation through ſanctification of the Spirit, and belief of the Truth, whereunto he hath called you by our Goſpel.* So doth *Peter* ſet forth Gods Decree: 1 *Pet.* 1. 2. *Elect according to the fore-knowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt:* You ſee how theſe things are complex and joyned together, Gods Act chooſing us, the end ſubordinate (Obedience and ſprinkling of Chriſts Blood) ultimate our ſalvation intended not abſtractly, live how we liſt, but in and through ſanctification and belief of the truth. Ephes. 1. 4, 5.

2. Gods Decree is every way holy, juſt, and good, if you conſider the Effects and *Fruits* of it, He hath choſen us, that we ſhould be holy and without blame before him in love: So the Apoſtle deſcribes an elect Veſſel: 2 *Tim.* 2. 21. *If a man purge himſelf from theſe, he ſhall be a veſſel unto honour,* Ephes. 1. 4.

sanctified, and meet for the Masters use, and prepared unto every good work: The Elect are not a prophane, barren, unclean, fruitless kind of men, good for nothing; but sanctified, and fruitfull in good works. S. *Paul* makes it a sign of our election, 1 *Thes.*1.5,6. *Because they received the Gospel, not onely in word, but in power, and in the holy Ghost, and in much assurance.*

3. Lastly, S. *Peter* (2 *Pet.*1.10) shews how we may *make our calling and election sure* to our own souls (namely) *if we do these things*, which he mentioneth, *v.*5,6,7.

From these considerations I thus argue, That Doctrine, which teacheth men to get the knowledge of their election by good works, which teacheth, that the Elect depart from iniquity, who receive the Word of God in power, and obey it, and live holily and unblamably, and that all this is according to the purpose of Gods Decree, from whence it flowes, as from a fountain: This Doctrine, I say, doth mightily encourage and provoke unto Piety, and to all holy and godly Endeavours. But such is the Doctrine of Predestination, as it is taught by us; therefore they are injurious to God and his truth, who cast their contempt of Religion, and their wretched pretences of lazinesse and loosnesse upon Gods Predestination. See it in two particulars:

Predestination a spur to godlinesse to the unconverted.

First, This Doctrine soberly taught and preached, is a singular encouragement to them that be as yet unconverted, to labour for holinesse. The Lord freely offereth mercy and pardon in Christ, if I will but forsake my sins; he assures me, that if I seek and strive, I shall not seek in vain: he waits that he may be mercifull unto me. The Gospel assureth me, that though my present walking does lead to the chambers of Death, yet it doth not conclude, that my reprobation is sealed: God doth still call after me, and by the means of grace (which are a part of Predestination unto life) I am assured, that it is not in vain to take pains about my salvation; where means were used, the end will be obtained; *Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied.* The Gospel assureth me, that if I receive the Word in power, and give it a divine authority over my Conscience,

if

if I depart from iniquity, and labour to be holy, that then I have in my own bosom the seals of mine Election, that I am a vessel of Honour, that if I obey Gods Call, I may know that I was predestinated, and shall be glorified.

Hence I thus reason with my selfe, Is not the favour of God, and knowledge of my Election unto life, worth all these paines that I shall take in the duties of Religion, to attain it? And all those sweet and pleasant sinnes which I am to relinquish for it? If I live in them, will they recompence the losse of my Soule? of my God? of eternal Glory? Shall I for worldly advantages to my self or children, be contented to endure eternall torments? Is there not much more sweetnesse in the peace of a pure Conscience, washed and justified in the blood of Christ, than in all the Worlds contentments?

The proper result of such a Consultation, and the proper consequence upon such Principles, is this, I will strive to be holy, to purifie my Conscience from all iniquity, for by that I know I am elected, that I am a vessel of mercy, & shall be glorified: I will give all diligence to make my calling and election sure, for I know I shall not lose my labour, I shall never fall: *Sarah Wight* said she was sure to be damned, so said Mrs. *Honiwood*; but they were both of them safe in the everlasting armes of the Almighty; for they were holy, they hated Sin, and loved Godlinesse: I henceforth abhorre and detest that mad reasoning, if you be elected you shall be saved, live how you list; if not elected, do what you can, you shall not be saved; for they which do what they can are not reprobated, and they which live holily are elected: What stronger motive than this unto piety and holy endeavours, can be set before an unconverted man?

Secondly, Gods Election preached to Believers, is unto them the strongest bond of Holinesse and Religion; and that three waies especially. And to them that be already converted.

1. It is a sure rock of Consolation, becaus they see themselves in Gods everlasting armes, in the book of their purified Consciences, they read their names written in the book of Life, they comfort themselves in this, that the Lord knoweth

them that are his, and his foundation is sure, not one of them is lost: it doth greatly establish and confirme their faith of eternall salvation to be enjoyed through Christ.

2. It doth fervently kindle their love towards God, who loved them first with such a free, undeserved, everlasting love; How does this ravish the soul of the Believer, when he remembreth how God did set his love upon him, before he was, how he hath pitied him in his blood, followed him with his grace, not suffering him to perish, though he himself were unwilling to return; what a weight of glory God hath prepared for him in heaven for evermore! This unconceivable Love doth yet more enflame our hearts with love to him again, when we consider, that he hath done all this for us, rather than for others, which were in the same condemnation with us. He chose us, and passed by many thousands, every way as good as our selves; there was nothing in us that could move him, but *the good pleasure of his owne Will*, and *the riches of Grace*: Here is a glorious Grace, here is the riches of Grace, never sufficiently admired, never sufficiently magnified by us; whereupon the soul of the Believer is filled with praises of the Lord: O what am I, that the Lord should be thus mindfull of me? O what shall I render unto the Lord for all the riches of his mercy on my soul, when as he might have glorified his Justice on me as a vessel of wrath? This draweth up the Believers mind to high and heavenly resolutions, they count nothing dear to them for Gods sake, who thus loved them.

Eph. 1.5,6,7.

3. It makes them carefull to walk with God, to walk worthy of him, to embrace and hold fast all those blessed means, by which God hath decreed to bring us to himself, *&c.* Thus Piety is advanced, holy Endeavours encouraged by this Doctrine, both in them that believe, and in them that are yet unconverted: But neither is God, nor Christ, nor Mans salvation, denied by this Doctrine, as is falsly charged by the Adversary.

2. Obj. Another inconvenience wherewith they charge this Doctrine, is this, *If the love of God be limited to a few, it is far from being infinite.* Lond. Test. p. 8. The

Answ.

The Answer is easie: The infiniteness of Gods love is not measured by the Object. For if all men in the world were taken to mercy, his love were nevertheless infinite, because all Creatures are but a finite Object: but *infinite* is that which is not bounded, nor hath any limits, and so Gods love in choosing a few, is infinite three manner of waies.

God's love is infinite three manner of waies.

First, In regard of time, it is without beginning, or ending, it is from everlasting to everlasting.

Secondly, In regard of the Efficacie put forth, to save, though but a few, though but one soul, requires an infinite price, the *precious blood of Christ* to satisfie an infinite Majesty that was offended, an infinite power to raise dead souls, and dead bodies: *Ephesians* 2. 4, 5. *God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sinnes, hath quickned us together with Christ.* Mans love is bounded, partly by the finiteness of our nature, partly by outward hinderances; we cannot pleasure, or help a friend that is absent, or in the hands of a powerfull Enemy, or in the Sea, out of our reach or knowledge, though we loved him never so dearly. But nothing can hinder Gods love, he hath mercy on whom he will; if he will have mercy, nothing can hinder it, because it is infinite in working, above all inward indispositions, or outward operation.

1 Pet. 1. 19.

Thirdly, It is infinite in regard of its Fountain, and the extent of it, and the means of putting it self forth; it was an infinite love in God, to give his Son, his onely Son, the Son of his love, to become a curse and a reproach, to save, not friends, but enemies that hated him. *In this was manifested the love of God towards us, because he sent his onely begotten Son into the world, that we might live through him: Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins,* 1 Joh. 4. 9, 10. This love is so immense, that it cannot be comprehended, as it is in it self. It is without *breadth*, or *length*, or *depth*, or *height*. ye cannot fathome the bottome of it, nor reach the height of it, nor find out the breadth of it, when you have seen as far as you can, a new Horizon appeareth; it is yet farther than you see, there is no end of his goodness, and you shall live in the length of it, but never come to the end of it.

John 3. 16. Phil. 2. 8.

Eph. 3. 18.

Now

Now therefore it is a falſe inference to ſay, if the love of God be limited to a few, it is farre from being infinite. Bleſſe be his holy Name for his infinite love to my one poore ſoule! my ſoule, bleſſe thou the Lord for the *depth* of his
Deut. 7.7,8. love, for *he loved thee, becauſe he loved thee*; his Love, and the grounds of it, are unſearchable, paſt finding out! Bleſſe the Lord for the *height* of his Love, for it is above thy mighPſal.103.11. tieſt Sins, Sins committed againſt Heaven! *As the Heaven is high above the Earth, ſo great is his Mercy towards them that feare him:* Yea, it is not onely above thy Sins, but above thy Thoughts; when thou thinkeſt his Mercy is at a ſtand, and will pardon no more, then will he multiply to pardon; *For my thoughts are not your thoughts, neither are your waies my waies, ſaith the Lord; for as the heavens are higher than the earth, ſo are my waies higher than your waies, and my thoughts than your thoughts*, Iſa.55.8,9. Bleſſe the Lord for the *breadth*
Pſal.103.3. of his love, which *healeth all thy diſeaſes, who forgiveth all thine iniquities, who redeemeth thy life from deſtruction, and knoweth thy ſoule in all adverſities!* The Plaiſter of his love is every way as large as the ſores of thy ſoule or body. Laſtly, bleſſe him for the *length* of his love; He hath loved me from the beginning, and whom he loveth, he loveth to the end: He hath pardoned thee from *Egypt* hitherto, and he will be thy God even unto death, and in death! Bleſſe the Lord, becauſe *his mercy endureth for ever.*

SECT.

Sect. III.

Of their Error, which ſay, that it is not ſuitable to God, to pick and chooſe among men, in ſhewing mercy to one in miſery, and paſſe by another in like condition, &c.

AGainſt which Errour I lay down this truth for my third Concluſion, (namely) it ſuits well with the Wiſdome, Truth, Juſtice, and Goodneſſe of God, to ſhew Mercy to ſome in Miſery, and to paſſe by others in the ſame condition, and that without the conſideration or fore-ſight of any goodneſs in them whom he chooſeth, more than in them whom he paſſeth by, moving him thereunto: if there were foreſeeen any goodneſs in one, more than in another, the condition were not the ſame: But their condition being every way the ſame, he ſheweth mercy to one not to another. This is clear in thoſe two Brothers, *Jacob* and *Eſau*; they were every way equal, they had both one Father, and one Mother, born at one Birth; *when they were not yet borne*, and neither of them *had done good or evill*, yet even then (*that the purpoſe of God according to election, might ſtand, not of works, but of him that calleth*) *it was ſaid*, Jacob *have I loved*, Eſau *have I hated*: Conſider theſe two brethren, either as Examples, or as Types of Gods Election and Reprobation; the matter is the ſame, for the Antitype muſt anſwer to the Type, and the Type, you ſee, excludes all difference in the Object; they were the ſame before God, yet the one was taken, the other left. And ſo ſtands the caſe in chooſing, or rejecting of all others. God is a moſt free Agent, *He hath mercy on whom he will have mercy, and whom he will he hardeneth*, ver. 18. even as *the Potter hath power over the Clay of the ſame lump, to make one veſſell to honour, another to diſhonour.*

3. Concluſion, or Doctrine.

Rom. 9. 10.

But if the Potter ſee his metall ſome to be finer than others, Will he not take the Beſt clay for the Choiceſt work?

6. Object.

But

Answ But in the Text, the *sameneſſe of the Clay* is urged; if one part of the lump be fit, the other unfit, it were not the ſame; whereas the Apoſtles clear intent is, to prove that all men are the ſame before God, and that the difference made between one and another, does not ariſe from any diverſity in the Object, but in the Will and Power of God, who hath mercy on ſome, becauſe he will, not on others, becauſe he will not

Now, that you may have a clear judgement in this matter, you muſt conſider the parties elected, or rejected, two manner of waies:

Diſtinction. Firſt, *Abſolutely* in themſelves, as Objects preſented before the Lord to be diſpoſed of, either in a way of Mercy or Juſtice; and then we ſay, that Gods Act, electing unto Salvation, doth not exclude Chriſt, it doth not abſolutely intend the end, Glory, but with relation unto Chriſt, in whom we are choſen, by whom, and with whom, we are glorified together. So for Gods Act reprobating, we ſay, that God rejected none but ſinners; and for ſin, we do not hold, that God would have men to periſh, becauſe it is his will, but becauſe of their ſins. The ground of this Aſſertion, is this, (*Quæcunque Deus in tempore facit, ea ab æterno decrevit facere*) Look what men, and by what means, the Lord doth in time, actually ſave, or condemn; the ſame men, and by the ſame means, did he from everlaſting, determine to ſave or to condemn; and therefore ſeeing in time God doth actually ſave in, and by, and for Chriſt, thoſe onely which believe in him, therefore ſuch he decreed to ſave; and ſeeing in the execution of his wrath, he doth condemn none but ſinners, and for ſin, therefore he decreed none but ſuch to be damned; Gods proceeding in the execution, doth manifeſt what was his purpoſe and intention from everlaſting.

Acts 15. 18.

Rule.

But ſecondly, conſider the Perſons elected or rejected *comparatively*, comparing the one with the other, and then we ſay, that they are both alike before God; God doth not chooſe *Jacob*, or *Peter* for any goodneſs that he ſaw in them, more than in *Eſau* or *Judas*: neither does he reprobate *Eſau* or *Judas* for any wickedneſs, or unbelief that is in them, more than

than in the other, but being both in the ſame condemnation, he chooſeth one, and refuſeth another, even becauſe he will, according to the good pleaſure of his will. This ſhall be proved anon.

But let us firſt go over again the ſeverall branches of this diſtinction, for the better explanation and confirmation of the ſame. In the firſt Branch of this diſtinction there are two diſtinct things affirmed:

1ſt. Branch of our diſtinction hath this propoſition.

Firſt, That Gods Act electing unto ſalvation, is with reference unto Chriſt; God did decree to ſave of loſt mankind, thoſe which ſhould believe in his Son; I do not ſay that he did chooſe them becauſe they believed in his Son; for amongſt the loſt Sons of *Adam*, where ſhall he find ſuch Faith? In the loſt Sons of *Adam* there can be no cauſe, or motive, why God ſhould have mercy on them, but onely his own infinite gracious diſpoſition, which moved him to ſhew mercy where none was due. There is this difference between the degrees of Election and Reprobation; of Reprobation we may ſay, that the damnation, whereunto the wicked are adjudged, is for their ſins; but of Election, we cannot ſay, that the ſalvation, unto which they are cho'en, is for their goodneſſe; if ye ſeek a cauſe why God ſhewed mercy on them, you ſhall ſeek and not find, for it is wholly of free grace, without reſpect of any goodneſs that God foreſaw in us: *Quo ſpectavit Deus in toto hoc negotio prædeſtinationis, niſi ut gloriam ſuam illuſtraret per modum parcentis miſericordiæ erga electos, & vindicantis juſtitiæ erga reprobatos?* Why God ſhould give Chriſt unto us, no reaſon can be rendred, but becauſe *he loved us*: Why he ſhewed mercy upon any one at all of the loſt Sons of *Adam*, nothing moved him but his own infinite goodneſs.

Titus 3.4.

Daven. determ. q.16.p.120.

John 3.16.

Laſtly, Why he did chooſe ſome, and paſs by others in the ſame condition, of ſin and miſery, no reaſon can be rendred, but his own will, for he hath mercy on whom he will: in the whole buſineſs of Predeſtination, God aimed at this (namely) in the one ſort, to ſhew the glory *parcentis miſericordiæ*, of his ſparing, pitying mercy; in the other ſort, the glory of his puniſhing Juſtice, *when the kindneſſe and love of God towards*

Titus 3.4.

Man appeared; that which was long hid in God did now appeare, and by that which appeared, we know what was hid, and what that is, see *ver.*5. *He saved us, not by works of righteousnesse, which we had done, but according to his mercy.*

Quest. *What respect then hath Gods Act electing unto Christ? How are we chosen in Christ?*

Answ. I answer in the words of our Divines, in the Synod of *Dort*, the second Thesis, *Christus est caput & fundamentum electorum*, &c. Christ is the head and foundation of the Elect, in whom are prepared and disposed all saving mercies, which in due time are actually bestowed on them; Gods grace is not communicated to us immediately, but in, and through Christ; if there were no Christ, there would be no Election of us: God hath loved us, and given his Son to us (first and (then) us unto his Son; *Thine they were, and thou gavest them me.* Gods Act electing hath reference to Christ two manner of waies.

Syn. Dort. Art. 1. Thesis 2.

John 17.6.

First, Christ is ordained Head of a new Body, or race of Men (opposite to the first, whereof *Adam* was head, *in whom all men have sinned, and are dead*) which God by his Election from everlasting, framed and appointed, that in him they might all be gathered together, and by him made partakers of his Grace, Life and Glory. This Decree God brings to pass in due time, bestowing all his favours upon his Church in their sacred Communion with Christ: *He hath chosen us in Christ*, is, as if he had said, *Nos planè perditos in primo Adamo, per prædestinationem donatos fuisse secundo, ut in eo, ac per eum Dei favorem & vitam æternam consequeremur: Christus ipse prædestinatur incarnandus, & miseris atque lapsis in redemptorem mittendus, & in hoc incarnando Dei Filio homines prædestinati fuerunt ad vitam*; We were presented unto God, as lost in our first Head, *Adam*; therefore God gave a second Head, Christ Jesus. But where be his Members, seeing none can descend from Christ by propagation? God makes them by Election; God predestinated us to the Adoption of Children by Jesus Christ; he chose us out of lost Mankind, and gave us to his own Son, to be made Sons by our Communion with him.

Deodate in loc.

Davenant, ubi supra.

Now

Now although we know little of the order of Gods Decrees, by reaſon of our narrow underſtandings, and therefore it is not fit to move diſputes thereupon; yet I conceive that they miſtake, who think that God did firſt predeſtinate to life a certain number of men, and then by occaſion of them, did ordain Chriſt, onely as the ſubordinate means of executing that Decree; my opinion hereof is grounded on theſe Scriptures, *Rom.*8.29. *God did predeſtinate us to be conformed to the Image of his Son.* Now ſeeing Chriſt is the pattern, according to which we are predeſtinated to be conformed, it muſt needs be that the pattern is firſt formed, and then they that are faſhioned according to the pattern. Again, *Epheſ.* 1.5. it is ſaid, *We are predeſtinated unto the Adoption of Children by Jeſus Chriſt.* Our Adoption unto Son-ſhip is in the naturall Son; Chriſt is the naturall Heir, we are Joynt-heirs with Chriſt: This is the order, *I goe to my Father and your Father, to my God and your God*; Chriſt is the firſt beloved, and we ſecond beloveds. Chriſt is *the Image of the inviſible God, the firſt-born of every Creature*, and *he is before all things*, and he is *the Head of the Body, the Church*, Col. 1. 15, 17, 18. we are *bleſſed in Chriſt*; even as he hath God for his God by Covenant, ſo we have this bleſſing of Election in Chriſt, God-man, as the Head and firſt Elect, after whom, and in whom, all his Members (for order of Nature) are elected.

Rom.8.17.

Eph. 1.3,4.

Secondly, We are choſen in Chriſt, as Mediator; for Gods purpoſe of giving eternall life, doth preſuppoſe a purpoſe of giving a Mediatour, and his purpoſe of giving a Mediatour, doth preſuppoſe an intention of ſatisfying his Juſtice for the Sins of his Elect, that ſo his love might juſtly ſave, and his giving of a Mediatour to ſatisfie his Juſtice for the Sins of his Elect, doth preſuppoſe a good will and intention to ſave them; for it was an infinite love to mankind, when as it was not in the wit or power of man to ſatisfie for one ſoul, that God ſhould provide a price out of his own ſtore: His meer love gave Chriſt to us, the ſame love gave us to Chriſt.

Thus you ſee what reference Gods Act electing hath unto Chriſt: He hath choſen us in Chriſt, as our Head, and we

Members to be conformed to him, and as Mediatour to make way for his love; for *he hath appointed us, not unto Wrath, but to obtain ſalvation by Jeſus Chriſt*; ſo then that word (*in him*) to chooſe us *in him*, doth not note the ſtate of the perſon choſen, as if he were actually exiſting in Chriſt by Faith, when he is choſen; or as if his Faith were a condition to make him eligible, for Faith is the gift of God; neither doth it imply that Chriſts ſatisfaction is the meritorious cauſe of our election (for *God loved us when we were enemies, and choſe us in our blood*, and ſent his Son to reconcile us to himſelf.) 2 Corinth. 5.18,19. *All things are of God, who hath reconciled us to himſelf by Jeſus Chriſt.* God did not elect us, becauſe Chriſt was ſent to die for us; but becauſe God would reconcile us to himſelf, therefore he ſent his Son to die; the ſending of his Son is the fruit of Gods love, not the cauſe thereof, as you ſhall ſee more anon.

1 Theſ. 5.9.

Rom. 5.8. Ezek. 16.6. 1 Joh. 4.9,14.

To chooſe us in him therefore, doth relate to the Act of God electing, not to the Object, about which it is exerciſed, and ſo that phraſe (*in him*) noteth the *order*, in which we come to be elected, not the *cauſe* of Election; and it carrieth this ſenſe; it pleaſed the Lord of his infinite love and pity to loſt Mankinde, to appoint Jeſus Chriſt to take our Nature, to be an Head and Mediatour to all thoſe whom he ſhould chooſe out of that ſtate of ſin and miſery; and becauſe we were not capableof an immediate union with God, therefore God ordained that all good things, intended and prepared by the love of Election, ſhould be enjoyed by our ſacred Communion with him, *in whom*, as in the ſtore-houſe of Grace, they are *laid up*, and diſpoſed and *in whom we are bleſſed with all ſpiritual bleſſings in heavenly things.*

Col. 2.3. Epheſ. 1.3.

This firſt Branch of our diſtinction, cuts off all profane conceits about the Decrees of God, in as much as all the Elect have intimate and ſacred Communion with Chriſt.

2d. Propoſition of the 1ſt. Branch.

Now follows the ſecond thing affirmed, in our Diſtinction, which concerns Reprobation; and it is this, Conſider the parties rejected abſolutely in themſelves, as Objects preſented before the Lord to be diſpoſed of in a way of Juſtice, and then our poſition is this, God doth not condemn, neither did he

he decree, or ordain any unto condemnation, but Sinners, and for Sin; God doth ſhew mercy, becauſe he will, but he will not have men to periſh, becauſe it is his will, but becauſe of their ſins. *Tribulation and anguiſh upon every ſoule of man that doth evill.* That's the Rule. Rom. 2 9.

Reprobation is a preterition or paſſing by, or a purpoſe not to have mercy upon ſome of the loſt Sons of *Adam*, but to leave them to periſh in their ſins: Our Reformed Divines do warily diſtinguiſh of a two-fold Act in Reprobation; the firſt negative (namely) *Propoſitum non miſerendi ſeu preterundi*, a purpoſe not to have mercy on them: the other poſitive (namely) *Propoſitum damnandi, & ordinatio ad vitium, ut juſtam pœnam*, a purpoſe to execute wrath on Tranſgreſſors, becauſe of their ſins, his Juſtice ſo requiring: But theſe two Acts are not to be ſevered, foraſmuch as thoſe on whom he will not have mercy, he intends to puniſh for their ſinnes: for to my apprehenſion, there is no other decree of Reprobation, but this purpoſe of God, to execute that judiciary Sentence of death on all mankind, for breach of the firſt covenant of Obedience made with *Adam*, which Covenant, the wicked do proceed to break more and more by their daily ſins, and ſo work out their own Damnation, by their Hypocriſie, Diſobedience, and wilfull contempt of Gods Word.

What Reprobation is.

Syn. *Dort* Art. 1. pag 42.

The nature of Reprobation.

That firſt Covenant ſtands ſtill in force againſt all the world, All are under it; and Gods juſtice muſt be ſatisfied for all the diſobedience of the Sons of *Adam*; yet with this gracious and bleſſed difference; God puniſheth the ſins of the Elect in the perſon of Chriſt, but the ſinnes of others in their own perſons; on the one ſort he ſhewes the ſeverity of his Law and Juſtice; on the other, the rich mercy of the Goſpel. This is the *Grace* of the Goſpel ſo much magnified by the Apoſtle, not that the *Law* is *made voyd* by it: But whereas God might have required full payment and ſatisfaction in our own perſons, he doth accept it in the perſon of Chriſt, and ſo we have a protection againſt the damnatory ſentence of ſin and the law; which ſeeing the unregenerate world, being out of Chriſt, have not, they muſt anſwer for themſelves.

John 8. 24. John 16. 9.

The ſtate of Nature in which we remain untill we be regenerate

State of Nature miſerable.

nerate, and planted effectually into Christ, is first a state of Condemnation: *John* 3.3. Secondly, it is a state of Death in Sin. *Ephes.*2.1. *Dead in sins and Trespasses.* Thirdly, a state of Enmity, they are enemies to God, and God to them. *Rom.* Col.1.21. 8.7. *The carnall minde is enmity against God, it is not subject to the Law of God:* Fourthly, a state of Insufficiency to help our selves: *Rom.*5.6. *We were without strength*: And is it a light thing to be found in such a state as this? Is it a light thing to be dead in Sins and Trespasses? to be an Enemy to God? to be a Child of wrath? May not God justly cast off, and punish such a generation and race of Men? And what shall we do, if God did not deliver us from this state of Death? In this state God finds us all, out of this state he chooseth some. In this state he leaveth others to go on in sin, and perish for ever: And this is it which I said before (namely) that God doth not condemn, nor decree to condemn any, but Sinners, and for Sin, originall and actuall: And so did our Divines conclude in the Synod of *Dordt*, *Deus neminem damnat, aut damnationi destinat, nisi ex consideratione peccati.*

Syn. Dord. 1. Art. pag. 15. Thesis 5.

1. *Reas.* This is farther proved by these Reasons following: No man is ordained unto punishment justly, but for some fault: But Damnation is an act of punishing-justice, therefore it doth presuppose a fault going before it: And hereof God will sufficiently convince the Reprobates; God will not deal with them by way of Soveraignty, or Power, but of Justice; they shall not say, that they are over-powered, and so cast into Hell, but at the day of the Declaration of Gods righteous Judgements, their mouths shall be stopped, and all ungodly ones be convinced of all their evill deeds which they have committed.

2. *Reas.* They are sinners before they are objects of Wrath. The Reprobates are called *vessels of wrath*, Rom. 9.22. Now the wrath of God is against sinne, and onely against sinne, according as it is said, *Rom.*1.18. *The wrath of God is revealed from heaven, against all ungodlinesse and unrighteousnesse of men.*

3. *Reas.* Lastly, Such as God doth punish in time, such onely did he decree before time to be punished; for there is not one rule of

of punishing, and another of decreeing punishments; Gods Execution shews his Intention, and therefore seeing he doth actually punish none but for sin, therefore I conclude that he doth not reprobate or ordain unto punishment any but Sinners, and that for Sin.

Use. Wherefore, as in our Protestant Writers, I judge it better to forbear those unscripturall termes of *absolute, peremptory, irrespective* Decree of Reprobation, because they minister matter of strife, by occasion of which, our Doctrine is misreported, and rendred odious with horrid consequences; so I humbly crave leave to declare on behalf of the Protestant Religion (accounting for the Protestants Doctrine, not what this or that Doctor doth hold, or teach, but what is set forth by the Protestant Churches in their publique Confessions of Faith, and in their Synodicall Acts) that we hold not, that God created men to shew his power in their destruction; neither do we hold, that God ever decreed to punish his reasonable Creatures, as it is a Creature, or that God would have men to perish, because it is his will, without respect of the Creatures sin deserving punishment. This branch of our distinction thus opened, cuts off all blasphemous conceits about Gods decree of Reprobation.

2. Branch of our distinction. Now follows the second branch of our distinction, which saith thus, If ye consider the persons elected, or rejected, compared one with the other, that then they are both alike before the Lord; and God doth not choose one, nor refuse the other for any Goodnesse or Wickednesse, for any Faith or Unbelief, that he sees in one more than in the other, but meerly because it is his good pleasure so to do. If ye ask why *Peter* is chosen rather than *Judas*, or why *Judas* is rejected rather than *Peter*, there is no cause, motive, or condition in the parties themselves, to be rendred of this discrimination, but onely Gods good pleasure, which he purposed in himself, which the Apostle calls *The mysterie of his will*, Eph. 1.9. and *the counsell of his own will*, ver. 11. And herein God shews the freenesse of his Grace, and the soveraignty of his Power, *I will have mercy upon whom I will have mercy, and whom he will he hardneth*, Rom. 9.15,18.

Comparative election and reprobation.

This

Doctr. This is that truth which I promiſed to prove (namely) that it is ſuitable to God to ſhew mercy to ſome in miſery, and to paſſe by others in the ſame condition, and that without conſideration or fore-ſight of Faith, or any other quality in them whom he chooſeth, more than in them whom he rejecteth: In this Comparative ſenſe the nature of Gods Election is beſt diſcerned; if God did love all to life, there would be Love indeed, but no Election; for he that taketh all, maketh no choice of any; if he did chooſe upon fore-ſight of Faith, as a condition in the Object to be choſen, then Election ſhould not ſtand in the will and purpoſe of him that calleth, but of him that is called; it would be *of him that willeth, and of him that runneth*, and *not of God that ſheweth mercy*, Rom. 9.11,16.

To make way to the proofs, I ſhall give you a ſhort view of the *Arminian* Doctrine touching this matter, the rather that our adverſaries may ſee from whoſe ſparks it is that they have kindled their new lights.

At the Synod of Dort *the* Arminians *do thus declare their opinion, touching Election and Reprobation. (Namely)*

Eſt duplex decretum prædeſtinationis, primum generale, quo conſtituit Deus pro liberrimo ſuo arbitratu credentes ſalvare, incredulos reprobare, id eſt, ex multis poſſibilibus unam certam quandam rationem in mente ſuâ deſignare & ſtatuere, ſecundum quam ſalvare velit & damnare; Eſtq; electio conditionis ſeu modi quo vult ſervare.

Firſt, That God hath decreed in generall to ſave ſuch as believe in Chriſt, and to caſt away unbelievers, not determining of particular perſons which ſhall be ſaved, and who not: But whereas there were many other qualities which God might have pitched upon, to be made the condition of our Election & Salvation, he did out of his good pleaſure, appoint Faith to be that condition: And on the contrary, unbelief to

Se- be

Secundum est speciale, quo constituit juxta præcedens illud decretum, hos salvare, illos perdere, id est, hos consideratos, ut fideles æternæ vitæ destinare; illos consideratos, ut infideles, sive qui credere nolunt, æternæ morti atque exitio addicere.

Primum illud decretum Dei liberrimum est, nullamque aliam causam habet, quàm puram putam Dei voluntatem; Posterius decretum, quia priori innixum est, fidei atque infidelitatis intuitum præsupponit innititurque præscientiæ Dei, quâ ab æterno scivit, quinam juxta ejusmodi administrationem mediorum crediturí sint, & perseveraturi. Armin. Antiperkins. p. 119. item pag. 756, 757.

be the condition or cause of Reprobation.

Secondly, As for particular persons, God chooseth none more than others, till he see whether they will believe or not.

Qui ad finem usque vitæ in fide perseverant & in eâdem moriuntur, hos solos electos intelligi volumus, quæ causa etiam est, cur peremptoriæ electionis mentionem fecerimus; Idcirco electio hæc ad gloriam dupliciter considerari potest, vel sub ratione finis, cum media, quæ obtinendo isti

Thirdly, And because many that believe may fall away, and many that believed not, may repent and believe in Christ, therefore they teach that Believers themselves are not fully & peremptorily elected, till they are about to die, having persevered in the Faith; nor Unbelievers reprobated, but upon consideration of their finall impenitency and unbelief: no man, say they, is reprobated, till the point of death, when there is no more place for repentance.

Lastly, Though God from eternity knew who they were that would believe, and who would not, and accordingly did ordaine them to life or death, yet all this was done out of his fore-sight of their Faith, and Unbelief, as conditions required in the parties elected or rejected, and

isti fini sunt necessaria, conferantur; quæ quia respui, & rejici possunt, ideo eam electionem ad gloriam intelligi volumus, qua peremptoria est & æternæ salutis Communicationem actualem sibi conjunctam habet, & dicitur electio sub ratione præmii, cùm scilicet Deus illis actu conferre vult gloriam, tanquam fidei & obedientiæ ab illis præstitæ mercedem, ac præmium: Acta & scripta Synodalia Remonstrantium Art. 1. pag. 5, 6, 7, 8.

going before, and leading or determining the Act of Gods will then put forth, in regard of which foresight of his, which beholdeth all things as present, which are to come, they all were unto God, & in his consideration, as having performed the condition of Faith and Obedience actually, and thereupon were elected and rewarded with glory; the other with everlasting shame.

This is the summe and substance of their Doctrine, wherein they erre four waies:

Stegman pag. 229.

Arminians. 1. Error.

First, In that they ascribe to God onely a generall Decree to save, *Quoddam genus hominum tantùm, non quosdam certos homines*, not particular persons, but such a sort of men, Believers in generall, they make election to be, not of particular persons, but of a quality, and those persons in whom he findeth that quality (namely) of Faith and Obediedce, those persons he electeth to salvation, for the quality he findeth in them: Though it be true, that God hath appointed Faith to be the means by which he will actually bring his Elect to salvation, according to that of the Apostle, 2*Thes* 2.13. *God hath from the beginning, chosen you to salvation through sanctification of the Spirit, and belief of the Truth*, yet this is not the decree of Election, much lesse the whole and entire decree of Election so much admired and celebrated by the Apostle.

1. *Reason.*

For by his Decree God doth ordain certain persons to salvation, not things, or qualities (as hath beene proved *Sect.* 1. of this 6. *Chap.*) these qualities come in as means subordinated for the fulfilling and execution of the Decree, as in the place now cited. Those words (*Through sanctification of the Spirit*

Spirit and belief of the Truth) doe reſpect the end, Salvation, as the means leading to it, not the Act of God electing, as the cauſe and condition thereof, as ſhall be proved by and by.

Beſides, this generall Election is no Election at all, for by it, *Peter* (for examples ſake) is no more choſen than *Judas*; if *Peter* happen to live and die a Believer, then he is choſen, and upon the ſame termes *Judas* is one of Gods elect, yea, *Peter* may be the Reprobate, and *Judas* the Elect, for any thing that God hath done for one more than the other; yea, *Clement*, and all thoſe bleſſed ſoules, whoſe *names were written in the book of Life*, were no more elected to Life, according to their Doctrine, than they that be now damned in Hell. 2. *Reaſon.* Philip. 4 3. Rev. 17. 8.

The Scripture ſpeaketh expreſly of an individuall, nominal, particular Election of them that be heires of Glory, God hath choſen us and you, your names are written in Heaven: *The Lord knoweth them that are his*, he knoweth them all by their names, diſtinctly, being built upon his own *foundation*, and *ſealed* as it were with his own Seale in the book of Life, he knows them after another manner than he knoweth *Hymeneus*, or *Philetus*, he knoweth them to ſtabliſh them, when others ſlide away from the truth, to keep them, when others are loſt, even as a man knoweth all his goods and cattell, and neighbours, but his wife and children after a ſpeciall manner, to provide portions for them, according to that which is ſaid, *Mat.* 25. 34. *Come ye bleſſed children of my father, receive the kingdome prepared for you.* At the end of the world there ſhall be a ſeparation made between Men and Men, as a Sheepherd divideth the *Sheep* from the *Goats*, ver. 32. Now upon the Separation, the Kingdom is given to them for whom it was prepared; it was not prepared for ſome, and given to others: it is at laſt given to certain particular perſons, therefore for them it was prepared in Gods Predeſtination. 3. *Reaſon.* 2 Tim. 2. 19.

They erre in ſaying that there were many other things which God might have choſen to be the conditions of our Election and Salvation; but God, according to the good pleaſure of his will, did freely make choice of Faith in Chriſt, 2. *Error.*

to be that condition: First, Let it be considered, how basely these men doe obscure the glory of Gods *Grace*, wherein he hath *made us accepted in the Beloved*; For by this account, Eph.1.6,7,8,9. those high and glorious expressions of our being *predestinated according to the good pleasure of his will, to the praise of the glory of his Grace, according to the riches of his Grace, the mysterie of his Will*, shall amount to no more but this, that God, instead of our persons, hath chosen a quality, and that without any great thanks or cause of admiration, for he might have made choice of other qualities as well as that; O what a flat, jejune, empty conceit is this of so high a mercy!

Secondly, but tell me in good earnest, Is there any other way? Yea, many other waies possible to make us the *children of God*, besides *faith* in Christ Jesus: Christ prayed, *Father, if it be possible, let this cup passe from me*: Christs prayer was heard, and if it had been possible by any other way, to save a sinner, Christ had not died. *There is no other name under heaven given, by which men must be saved, neither is there salvation in any other, but in Christ*, nor any other means to be partakers of Christ, but by *Faith*. Thus is Christs righteousnesse obscured, and made void; for if there be many other conditions that would serve the turne, Christ died in vain.

Gal.3.26. Acts 4.12. Heb.3.14.

Thirdly, How shamefully is the wisdome of God obscured by this Doctrine! It was beyond the wit of Man or Angel to devise a way, how a Sinner might be justified, and God remain just. *Where is the Wise? where is the Scribe? where is the Disputer of this world? When the world by all their wisdome knew not God, it pleased God by the foolishnesse of preaching, to save them that believe*: None of the Princes of the world knew it; nay, the holy *Angels* stand amazed, admiring the wisdome of God in contriving mans salvation; for *to them is made knowne by the Church, the manifold wisdome of God*, that wisdome, which is so highly extolled above all understanding, *the wisdom of God in a mysterie, the hidden wisdom of God, wherein he hath abounded unto us in all wisdome and prudence*: Now why did God (as I may speak with reverence) set his wisdom on work to find out this way for his mercy, if this be but

1 Cor.1.20,21. 1 Pet.1.12. Eph.3.10. 1 Cor.2.7. Eph.1.8.

but one way of many as possible as this? It is pity an Arminian wit had not been called to counsell, he could have told of twenty other waies as fit to be the conditions of Election and Salvation, as Faith in Christ Jesus: But we must not wonder at this, if we call to mind, that when they speak of Faith in Christ, they take it for the τὸ *credere*, for the very Act of believing, as it is a quality, not an instrument, laying hold on Christ, and then indeed many other conditions might have been thought on and accepted, according to the good pleasure of his will. Thus God might have appointed Prudence, or Valour, or Charity, or Temperance, or Patience, to be the conditions of Salvation, and decreed that those persons, in whom he should find the quality resolved on, should be elected and glorified: But abandoning this carnall, Jewish, legall, dunghill conceit of setting up in our imaginations any other possible condition of mercy; let us labour to be *found in Christ*, not having any other righteousnesse, but the *righteousnesse of Christ, which is by Faith.*

Thirdly, They erre in saying that (*fidelis perseveraturus*) a Believer in the point of death, is the Object of Gods compleat, full, and irrevocable election unto life; they hold, that Believers in this life are elected, yet with an election that is incompleat, revocable and alterable, God is feigned to suspend his full determination of any man, till he be dying, and have actually performed the condition required *in objecto eligibili*, in the party to be chosen (namely) perseverance in the Faith: The ground of this Error is another Error (namely) that true Believers may fall away, and so he that is an elect Vessel to day, may be a Reprobate to morrow, or before he die: *Fatemur enim non illubentes, eos qui ad tempus verâ fide credunt, pro isto tempore in gratiâ esse, & proinde non minore jure electos dici posse, quàm justificatos; quia videlicet in statu illo sunt, in quo si perseverarent, re verâ æternam gloriam consecuturi essent, tamen à fide suâ deficere possunt, imò non raro deficiunnt.* This is their judgement declared at the Synod of *Dort*. Their third Error. *Acta Remonstr. Art. 1. pag 7.*

I shall not here overthrow the ground of this Error, it shall suffice to discover the falshood of the opinion by two Arguments:

1. *Reason.* First, The Apostles order in that golden Chain, *Rom.*8.30. is quite contrary to it, and is perverted by this opinion, for the links must be new placed, thus, whom he did *fore-know*, them he *called*, and whom he *called*, them he *justified*, and whom he *justified* (being now actuall Believers) them he *predestinated* (Predestination must come in there) and then immediately, whom he thus *predestinated*, them he *glorified*: The Text saies, that we are *predestinated* before we be *called* or *justified*; they say, nay, but we are first *called* and *justified* being actually in Christ by Faith, and then *predestinated*; The Text saies, we are *elected before the world was made*; they say, we are not elected till the world be ended, as to us: How can this opinion consist with those plaine words of the Apostle, 2 Tim. 1.9. *He called us with an holy calling, according to his own purpose and grace, which was given us in Christ Jesu, before the world began*; Note first, that the *purpose* and *grace* of God there goes before our *holy calling*, for our calling is according to that purpose. Secondly, that this purpose and grace was given to us *before the world began*, we were the subjects of divine Election, when that grace was first given us, and that was not in the end of our lives, but before the beginning of them.

2. *Reason.* Secondly, This opinion doth confound *Predestination* with *Glorification*, as if they were not two, but one and the same thing; for thus they teach, that Gods full and determinate election of certain persons to glory, is to be considered *sub ratione præmii*, under the notion of a reward, *cum illis actu & reipsâ conferre vult gloriam, tanquam fidei & obedientiæ, ab illis præstitæ mercedem & præmium*; *Et hanc electionem ad gloriam hic intelligi volumus, quæ peremptoria est & æternæ salutis communicationem actualem & realem sibi conjunctam habet*; when Believers have finished their course, then do they receive eternall life as the reward of their Faith and Obedience, which they call *Election*; And of this kinde of Election, say they, we would be understood, which hath joyned with it the actuall communication of Glory. And wherein doth this Election differ from Glorification it self? The rewarding and crowning of the faithfull with eternall life, is it not

*Acta Remonstr. Art.*1.*pag.*8.

not their Glorification? At the end of our daies, when we receive the end of our hopes, the ſalvation of our ſouls, we are not then to be looked upon as perſons to be choſen, but already choſen, and now to be brought into poſſeſſion which was ſo long ago prepared for them. I conclude with that of S. *Paul*, 2 Tim. 4. 7, 8. *I have finiſhed my Courſe, I have kept the Faith, henceforth*, What henceforth doth he expect, that God ſhould elect him to a Crown of life? No, but he expects that God ſhould now beſtow it; *Henceforth there is laid up for me a Crown*; that is, upon the finiſhing of his Courſe, and keeping of the Faith, the very next thing is the giving of the Crown.

Laſtly, By this opinion Election and Predeſtination be quite thruſt out of doore; there is no Election till we have finiſhed our courſe ſay they, and when we have finiſhed it, then immediately comes our Glorification, at which time, as there will be no need of Election; ſo there will be no place for it. Thus is the great myſterie of Gods Grace, that firſt Grace, from whence are derived all other Graces, and helps effectuall for the obtaining our bleſſed end, made void, and to have no place in the courſe of mans Salvation. 3. *Reaſon.*

I come now to their fourth Error, which groundeth the act of Gods Predeſtination upon his fore-ſight of mans Faith, or of ſome goodneſſe in them whom he chooſeth, more than in others whom he rejecteth. 4. *Error.*

Contrary unto which Error, I have laid my third Concluſion, and it is the ſumme of the ſecond Branch of my diſtinction, (namely) if you conſider the perſon Elected and Reprobated as compared one with the other, then they are both alike before the Lord: God doth not chooſe one for any Faith or goodneſſe foreſeene in him, more than in the other, whom he rejecteth, but meerely becauſe it is his good pleaſure ſo to do.

Firſt, True it is, that they which believe and obey the Goſpel, are the elect of God.

Secondly, It is alſo true, that God foreſees all things that are to come, good and evill: But falſe it is, that our Election dependeth upon ſuch conditions foreſeen; The truth

truth of my Assertion is evidenced by these following Arguments.

1. Argument. If Election doth go before our Faith and Obedience, then Faith and Obedience are not the causes, or foregoing conditions, upon which our Election doth depend: But Election doth go before Faith and Obedience (we were elected before we had Faith, or considered, as having faith) Therefore Gods Election doth not depend on them. The first part of this Argument is cleare in common sense, for that which is done already, doth not depend upon a condition or quality that followes after.

The Minor Proposition (namely) that Election goeth before Faith, is proved by these two places of Scripture. First, that place *Ro.*8.30. *Whom he did predestinate, them he also called*, &c. It is evident, that Glorifying cometh after Justifying, Justifying after Calling, Calling after Predestinating or choosing unto life; therefore these Graces are after Predestination, not causes of it. Faith and Obedience to the Gospel comes after Calling (no man has Faith till he be called by the Gospel) and Calling comes after Predestination; therefore Faith it self must needs come after Predestination.

Secondly, Faith and Holinesse are the fruits and effects of Election, therefore not the causes, or precedaneous conditions thereof; the Effect is ever after the Cause, the Fountain is before the Stream: Now Gods Love in our Election is the Fountain from whence the blessed Streames of Faith, Adoption, and Sanctification do flow, for so it is written, *God hath chosen us in Christ, that we should be holy*, not because we were holy, *unto the Adoption of Children through Faith in Jesus Christ*, not because we were so: Our Holinesse and our Adoption are things that we are chosen unto, and do follow Election; But are not things going before, and which we are chosen for: Hence Faith is called *the Faith of Gods Elect*, because to them *it is given to believe, and to know the mysteries of the Kingdome of God*, according to that saying, *Acts* 13.48. *As many as were ordained to eternall life, believed*: which plainly teacheth, that Gods ordaining to life went before their believing; it is not said, *as many as believed* (before-

Ephes.1.4,5.

Titus 1.1.
Phil.1.29.

fore-hand) *were ordained to life*; but *as many as were ordained to life, believed*; Gods mercy ordained the means, as he did the end, and the means proved effectuall to them, not to all that heard it.

If it be objected, *That Election doth indeed goe before Faith, or any other condition actually performed, but not before the foresight of it.* Obj.

The Answer is easie (namely) unto God, things foreseen are as if they were present; God beholdeth all things to come, as present, and therefore if Election do not depend upon actuall Faith, neither doth it upon the foresight of it, *conditiones præstitæ*, and *præscitæ* performed and foreseen, are all one in this dispute; and if one be excluded, so are the other also. *Answ.*

And surely, if Gods foresight had altered the case between the two Brothers, *Jacob* and *Esau*, he could have said, that though for the present they were both alike, having *done neither good nor evill*, yet in Gods *foresight* they were not equall, and therefore *God loved the one, and hated the other*, but not allowing of any such quirk, he placeth the difference between them onely in the *purpose* of him that *calleth*. These works of Faith, Holinesse, Obedience, and the like, as in time they flowed from the grace of God; so they were foreseene likewise no otherwise, than as effects of his Grace in us, and consequently not as Causes or inducements to God to Elect us to eternall life, as will farther appeare by the other Arguments that follow. Rom. 9. 11.

Our second Argument is this, God foresees no good in the Creature, which himselfe does not intend to worke. Every spirituall good in us is of Gods owne working, therefore he cannot foresee it in us, unlesse he have decreed to work it in us; for every thing that comes to passe, doth presuppose some act of Gods will (either permissive, and Ordinative, or Operative) seeing against or without his will nothing can be; and if a thing never be, it cannot be foreseen, *Scientia visionis sequitur voluntatis decretum*, is a true Rule, *Quod præscivit Deus, præscit* (saith *Arminius*) *quia futurum est; & ideo futurum est, quia voluit Deus, qui operatur omnia secundùm* 2. *Arg.* Isa. 26. 12. Phil. 2. 13. *Alvarez.* *Armin.* p. 712. Eph. 1. 11.

Propoſitum voluntatis ſuæ: That which God foreſees, he foreſees it becauſe it ſhall come to paſſe, and it ſhall come to paſs, becauſe God hath commanded or willed it: Hence it is, that I ſaid juſt now, God cannot foreſee any good (Faith in us) unleſſe he have decreed to work it in us: Where ſhall God finde Faith, ſeeing he hath *ſhut up all in unbelief? The Scripture hath concluded, or ſhut up all under Sin. There is not one that doth good, no not one. Faith is not of our ſelves, it is the gift of God.* So then he findeth not Faith in his Elect, but giveth them Faith. Secondly, and if he give it them, that he might elect us, the caſe is ſtill the ſame, and the difficulty the ſame; for the Queſtion will ſtill be, Why doth God give faith to ſome, and not to others? Why doth not God make all men willing to believe and obey? And the Anſwer muſt be the ſame, which we give to them that ask, Why doth God chooſe ſome and not others in the ſame condition? It muſt at laſt be all reſolved into his owne will, *He hath mercy on whom he will.* His grace is his owne, he may give it where he will, and if he have given Grace to any of us, let us praiſe him for his mercy, and when we ſee others left without Grace, let us reverence him for his unſearchable judgements.

Rom. 11.32. Gal. 3.22. Ephes. 2.8.

Anſw. This Argument may be preſented in a more eaſie forme thus: I demand concerning Gods Elect, Did God find them good, and ſo chooſe them, or make them good, that he might chooſe them? or did he chooſe them when they were ſinners to make them good and holy?

Firſt, God did not find them good and ſo chooſe them, for then there is ſome good in the Creatures, which God hath not wrought, yea, that great good of turning our ſelves to God by Faith, whereas others having the ſame helps, turned not; This cannot be admitted of by Gods word for two Reaſons:

Firſt, Becauſe then *Man* ſhould have whereof to *glory*, as having made himſelf *to differ*.

Secondly, Becauſe it would follow, that we firſt choſe him, not he us, contrary unto that *John* 15.16. *You have not choſen me, but I have choſen you*; for by the Doctrine of Election upon foreſight of our Faith embracing Chriſt, it will follow, that we firſt choſe Chriſt by Faith, and not he

us,

us, we embrace him first, and then God electeth us.

Secondly, Did God make us holy, that we might be eligible, or fit Objects of our Election? No; but he chose us when we were lost Sinners, he pitied us in our Blood, he chose us that we should be holy, he found us not holy; *Paul* saith that *God justifieth the ungodly*; and if we were ungodly, when we were justified, then it is certain, we were so when we were chosen; for *Justification* is after *Predestination*, therefore he chose the ungodly, and unholy, and strangers, that they might be made godly, and holy, and children through Grace. Rom 4.5. Rom.8.30.

Thirdly, If God did give us Faith first, and then upon sight thereof, did choose us, yet this would no whit advantage the cause, or remove the inconveniencies and absurdities; for the removall of which, this Election, upon foreseen Faith, was first invented; for still it is Gods grace that maketh thee to differ, if he foresee in us nothing but what he himself worketh of his meer grace, then his Act of Election doth not depend upon any foreseen quality in us, as a condition thereof, moving God to elect; for all doth proceed from himself, and then the difficulty is still the same; for tell me, Why did God give grace to one, and not to the other? Why Faith to one, and not to others? That which answers this question will answer the other also; Why did God decree to save one, and not the other? And the answer to both, can be no other than because it so pleased him.

Our third Argument against foreseen Faith, as the condition before-hand required in the party to be chosen, is this, Because it doth pervert, enervate, and overthrow the Apostles reasoning in *Rom.9.*chap. for this provisionall Election being granted, you may read many verses of that backward; you must read verse 11. thus, *The Children being before God, as already born, and having done the one good, the other evill,* (*Jacob* being looked upon, as one that feared God, *Esau* as a profane person, that sold his Birth-right) *that the purpose of God, according to election, might stand, not of him that calleth, but of works, It was said, God*) Jacob *have I loved, Prophane* Esau *have I hated, and so there is no unrighteousness with God; for he saith, I will have mercy on whom I will have mercy; nay, not so,* 3. *Arg.* Rom.9. Verse. 11. 13. 14. 15. Verse 16.

Ver. 19. *for then there were unrighteouſneſſe with God, but I will have mercy on whom I finde cauſe to have mercy: So then it is of him that willeth, and of him that runneth, and not of God, that ſheweth mercy: Thou needeſt not ſay then unto me, Why doth he yet finde fault?* ver. 19. foraſmuch as there is a plain reaſon of his will to be aſſigned (namely) God hath regard to Faith in one, and Infidelity in the other, *and therefore O Man, who art thou, that repliеſt againſt God?* Thou haſt no cauſe to expoſtulate with God, ſeeing he can give this account to the Creature of his actions, that his Decree doth proceed not upon termes of Will, or Soveraignty, but of Juſtice and Equity, rendring to every man according to his deeds: It is free for God to chooſe Faith to be the condition going before Election, and it is juſt with God to caſt away them that will not ſubmit to this condition; for ver. 21. *The Potter hath power of the Clay, to make one veſſell to honour, another to diſhonour*, yet he is not to be blamed, if when he ſees a good piece of Clay fit matter for a curious veſſel, he does preferre that before a courſer Clay, that will not endure to be wrought to a good veſſel: According to that opinion this is the ſenſe and drift of that Scripture, which becauſe it doth directly contradict and overthrow the ſcope of the Apoſtle, it is to be abhorred, as meaſuring the myſteries of God by, and arraigning his unſearchable waies at the bar of carnall Reaſon.

To conclude this point, I note more particularly, four things in that ninth chapter to the *Romans*, which can no waies conſiſt with this opinion of previſionall Election.

Firſt, The Apoſtle diſcourſing of the caſting off of ſome of the Jewes, and not others; he doth induſtriouſly, and accurately preſuppoſe and preſſe an equality and parity, and exclude all conſideration of inequality, by reaſon of good or evill in the perſons, as the moving cauſe or condition, why one ſhould be choſen, and not the other, as *Jacob* and *Eſau*, Children of one Father, and one Mother, not yet born, having done neither good or evill, &c. And ſo in the compariſon of the Potter, he doth ſhew Gods freedome to chooſe or refuſe, when the Perſons be every way as the ſame Clay, in the ſame Caſe, in the ſame Condition.

Second-

Secondly, By what Analogie of reaſon can *Eſau*, which had as *yet done no evill*, be a type or figure of men rejected for doing evil, for perſevering in unbelief; and how can *Jacob*, which as *yet* had *done no good*, be a type and figure of men elected, for the good they have done for their perſeverance in Faith?

Thirdly, that inſtance of the *Potter*, if the *Potter* ſhould thus reaſon and reſolve with himſelfe, if the whole lump be capable of an excellent form, then I will make it up all into Veſſels of Honour, but elſe into Veſſels for baſer uſes; if he ſhould thus reaſon, then where were his *power over the Clay?* Would it not then follow, that it was in the *Clay*, and not in the *power* of the *Potter*, that this is a Veſſel for beſt uſes, and that for baſer?

Fourthly, It would ceaſe to be a myſterie, there would be no cauſe to wonder and admire at S. *Paul's* Doctrine of Election and Reprobation, neither were there any cauſe why S. *Paul* ſhould move ſuch an objection, *Why doth God finde fault? for who hath reſiſted his will?* v. 19. And at laſt anſwers the Objection, and ſtops mans mouth with the abſoluteneſſe and freedome of Gods will, if there were any other cauſe or condition in the Perſons themſelves, of their Election and Reprobation.

The Anſwer had been eaſie: This hath God done, becauſe he ſaw good in one, and obſtinate impenitency in the other; although the will of God be alwaies grounded upon reaſon for whatſoever he doth, yet he is not to give an account to us of his actions, why he diſpoſeth thus and thus of men; and therefore the Apoſtle here ſtoppeth the mouth of all that move ſuch curious queſtions, with *Nay, but O Man, who art thou that replieſt againſt God?* The Apoſtle ſaith, *Eph.* 1. 11. that *God worketh all things after the counſel of his own will:* note from thence, that the things, which he decreeth and purpoſeth, are moſt perfectly wiſe and good; there is reaſon enough in God for whatſoever he doth, for he doth all things by *Counſel*; yet ſecondly, it is a *Counſel* of his *Will*, and therefore unſearchable; we muſt not meaſure it by our reaſon, conſidering that the Will of God is *unſearchable*; No man hath been *his Counſellour.*

Thus I have at length diſpatched my three Concluſions, (namely)

Firſt, That there is ſuch a Decree in Gods fore-ordaining mens future eſtate, and what that Decree is.

Secondly, That none but the Elect are ſaved.

Thirdly, That God doth ſhew mercy on ſome in miſery, and paſſe by others in the ſame condition, and that without the foreſight of any condition in the party choſen: And what hath the Adverſary to reply againſt this Truth?

1. Obj. He ſaith, *It is not ſuitable to God, to pick and chooſe among men, in ſhewing mercy, becauſe he may as well ceaſe to be, as to withhold mercy from any one in miſery; if he did, the defect muſt be in his heart, or in his ability; now know it is not for want of ability, if God ſhew not mercy to all, and to aſcribe it to his heart, or his will, is to blaſpheme his excellent Name and Nature.*

Lond. Teſt. p. 8.

Anſw. The Anſwer is eaſie: Firſt, God is a moſt free Agent, and therefore doth ſhew mercy, not by any neceſſity of Nature, but according to the freeneſſe of his will, *I will have mercy on whom I will*, and who ſhall challenge him for it?

προσωπολη-ψία. *Culpanda eſt in judicialibus, non in gratuitis.* Secondly, If God were to diſtribute Juſtice, then all men in the ſame caſe, ſhould ſpeed alike; but Election is an act not of Juſtice, but of Grace and favour; his Grace is his own, he may give it where he will, and none have cauſe to complain: Let it ſuffice, God oweth us nothing, except Death for our Sins; acts of Juſtice are deſerved, but acts of Grace are free, not due, nor deſerved by any one.

Thirdly, God will be glorified in his Juſtice as well as in his mercy. Rom. 9. 17, 22, 23. *For this cauſe I raiſed thee up, that my name might be declared throughout all the earth*, therefore it is no blaſpheming of his excellent name, to ſay, that God will not have mercy on all.

This Doctrine of Election is ſuitable, firſt, to Gods Wiſdome, foraſmuch as in contriving the ſalvation of a Sinner, is made known the manifold wiſdom of God.

2. To his Juſtice, which taketh vengeance on all the ſinnes of Mankinde, either in their own perſons, or in the perſon of Chriſt.

3. To

3. To his Truth, Who will perform his Covenant made with *Abraham*, though many of *Abrahams* posterity be cast away? *What if some did not believe, shall their unbelief make the faith of God without effect? God forbid,* Rom.3.3. Rom.9 6.

4. To his Holinesse; for he ordaineth none to salvation, but through sanctification of the Spirit; he *chooseth us in Christ.*

5. And lastly, it is suitable to his Love and Goodnesse, who will make some partakers of his blessednesse, being not willing that all should perish, though all had destroyed themselves: These are conceits too weak to overthrow the eternall Decrees of God.

The strongest Arguments that I have met withall in English, against Gods Decree, of Reprobation especially, are managed by the Author of that Book, intituled, *Gods love to Mankinde*, a close Disputant. And to confesse the truth, I think his Arguments against the Superlapsarian way, to be unanswerable; But Mr. *Hurd* having set down our opinion, as he thought good himself, and not as the truth is; (for he feigneth us to hold an obsolute Decree of Reprobation by the Will of God, without respect to sin; his words are these, pag.3. *They both* (saith he) (that is, both they of the Superlapsarian and Sublapsarian judgement) *contend, that the moving cause of Reprobation is the alone Will of God, and not the Sin of Man, originall or actuall.* I say, our Doctrine being thus misreported, and the Question mis-stated, as you may perceive by the Doctrine delivered in this Chapter; all his pains and Arguments serve to refute his own Fancies, not our Assertion.

2. Obj. Mr. *Sam. Hurd.* Gods love to Mankind, *ann.* 1636. I heare that his Book is answered by that judicious Bishop, Dr. *Davenant*, unto whom I refer you for the best satisfaction.

The members and parts of the Distinction above mentioned, being fitly and warily applied, do discover the falshood, and inconsequence of most of his Arguments. As for example, We do not hold, neither does it follow of our Doctrine,

Five absurdities falsly charged on our Doctrine of Predestination.

First, That God doth exercise any such absolute dominion or soveraignty over the reasonable Creatures, as to create such infinite multitudes of men, that he might torment them for ever, after a short life here ended, without any fault at all of theirs pre-existing in his eternall minde, for we have proved,

ved, that God does neither condemn, nor decree to be condemned, any but Sinners, and for Sin.

Nor Secondly, do we hold, that God decreed *Adam* to fall, otherwiſe than by permitting it; he never decreed either to do Sin, or command it to be done, neither did any Decree of God force *Adam* to ſin: *Adam* ſinned moſt freely, he brake a moſt eaſie Commandement (*Thou ſhalt not eat of the tree of Knowledge*) he had but one Commandement, he brake that; he believed the voice of the Tempter, which ſaid, *Thou ſhalt not die*, more than the voice of God, which told him, *He ſhould die in the day that he did eat thereof.*

Thirdly, Nor doth it follow of our Doctrine, that God in permitting *Adams* Fall, was the author of his ſin, or of any the ſins that followed thereupon. It is true, that God doth ſuffer ſin to be, elſe there could be none; if God would abſolutely hinder it; And it is as true, that a permiſſive decree is no cauſe of ſin, becauſe it is meerly extrinſecall to the ſinner, and hath no influence at all upon the ſinne: If a feeble houſe be upheld by props, he that ſhall take away thoſe props, is the cauſe of the fall of that houſe: But the caſe is not ſo between God and *Adam*; *Adam* was made not feeble, but upright, and able to ſtand; God did not inſtill into his mind any evil; nay, God did not withdraw or take from him any Grace or ſtrength formerly given him, onely he did not hinder him from falling, who was able to ſtand if he would; no power or fraud of Sathan, could have vanquiſhed him, unleſſe he himſelf would voluntarily yeild, which he did, and therefore had no excuſe for his ſin, when God called to an account: wherefore Mr. *Hurd* doth ill to charge our Doctrine with this foul aſperſion, that God did bring men into an eſtate in which they cannot avoid ſin, and then leave the Reprobate irrecoverably in it: For *God made man upright, but he found out many inventions. By one mans diſobedience, many were made ſinners; By one mans offence, Death reigned by one;* We ow our ſin and miſery unto our firſt Parents breach of Covenant. To ſhew it in a compariſon, Suppoſe ſome Father, or Maſter of a Family, ſhould caſt out of his houſe the Mother, that hath played the Harlot, and all her Baſtard-brood,

Acts 14.16.

Gods love to Mankind, p. 53, 54.

Eccleſ. 7.29.

Rom. 5.17, 19.

brood, were not this juſt? And if the Children ſhould complain of hard uſage, and plead their innocency, ſaying, What evil have we done? Might not the Maſter of the houſe ſay to them, Go plead with your Mother, ſhe is not my Wife, neither are you my Children, therefore away with the Mother and Brats together? Thus did God ſay to a generation of Idolaters, who were upon the point of being divorced from God, and caſt off from being his people, *Lo-ammi, ye are not my People, and I will not be your God*, Hoſ. 1.9. They are brought in complaining of Gods dealing with them; the Lord ſtops their mouths, and ſayes to them, *Plead with your Mother*, as if he ſhould ſay, do not contend or quarrel with me, but plead with your Mother, Hoſ. 2.2. *For ſhe is not my Wife, ſhe hath broken Covenant with me by her Idolatries, neither am I her Huſband, and therefore I will not have mercy upon her Children, for they be Children of whoredome*, ver. 4. In like manner may God ſay to all that charge God for their being rejected in their naturall eſtate; go plead with *Adam*, for he brake Covenant with me, he wilfully diſobeyed my voice, and ſo brought on himſelf and his poſterity, the ſentence of Death threatned, in caſe he ſhould tranſgreſſe: Of this I ſhall ſpeak again in the next chapter of Originall Sin.

Fourthly, We do not hold, nor doth it follow of our Doctrine, that Gods Decree does determine mans will to ſin, or lay any neceſſity of ſinning upon it; *Adam*, and all men after him, ſin voluntarily of their own will, and by way of choice they refuſe to hearken; wicked men are Authors of their own offences, they chooſe them, plot them, purpoſe and commit them; *God tempteth no man to evill*, much leſſe forceth, or neceſſitateth any to evill: The reaſon is, becauſe, whereſoever theſe two things concur (namely) Freedome from Violence and Neceſſity, with the full conſent of Reaſon; there is the whole and true nature of Liberty. Though Gods Providence ordereth and governeth the evill wills and actions of men, yet he determines them not to evil; they act from principles of their own reaſon and judgement, whereby they judge of things good or evill, which accordingly

Gods love to mankind, pag. 35. James 1.13. *Reaſon.*

White's way, p. 267.

dingly they freely chooſe, or refuſe, doe, or leave undone.

It doth not follow then, that all things come to paſſe of neceſſity, becauſe of Gods Decree or Fore-knowledge; our memory is not the cauſe of things paſt, neither is our fore-knowledge of things to come; God doth foreſee all things that are to come, both things certain, and things contingent, and his fore-knowledge is not deceived, yet his will and foreſight laies no neceſſity upon mans will; Wicked men act wickedly and freely, becauſe Wickedneſſe is in their wils; Godly men act graciouſly and freely, becauſe Grace is in their wils: Grace is in their wils moving and inclining them to the thing that is good; their wils are ſet at liberty by Grace, which ſanctifieth their reaſon and judgement, their conſultations and the bent of their wils: God doth not infuſe any Conſtraint into the mind of man to enforce it, nor any Error to ſeduce it, nor impoſe any Neceſſity to bind it: All things work according to the Law of their Creation, natural Agents naturally, contingent Things contingently, voluntary Agents voluntarily; the Godly are not good againſt their wils, for of unwilling God makes us willing to the thing that is good: and as for the Wicked, he needs not force or make them willing to Evil, or unwilling to Good, for they are ſo by nature.

Fifthly, It doth not follow of our Doctrine, that all endeavours after Life and Salvation are in vain, for by *giving diligence*, we may *make our Calling and Election ſure*: And certainly he doth not labour in vain, that attains to that Knowledge and ſweet Aſſurance; if ye ſeek, knock, hearken and obey, ye are the Elect of God, as is declared above.

2 Pet. 1. 10.

I ſhall examine two or thre of Mr. *Hurds* ſtrongeſt Objections, and ſo conclude this Section.

1. Obj. It is objected, That our Doctrine of Predeſtination doth make *God* a *Liar*, a *Diſſembler*; the Scripture ſaith, that *God willeth not the death of a ſinner*, that *he hath no pleaſure in the death of him that dieth*; and yet you ſay, that *he hath ſhut up many millions of men, lying in the fall, under the ſentence of death, under the bars of an everlaſting and irrevocable Decree*. How can theſe ſtand together?

Ezek. 18. 23, 32. Ezek. 33. 11.

I.

I anſwer: Firſt, If God had pleaſure in the death of a ſinner, he would not have been at ſuch coſts for the ſaving of ſo many millions of ſouls, as he hath been by the Incarnation, Death, Sufferings, Reſurrection, Aſcenſion of his deare Son, and by eſtabliſhing ſuch a courſe of Ordinanances for the converſion and ſalvation of Sinners. *Anſw.*

Secondly, God is reſolved to execute the ſentence of death upon many of the loſt Sons of *Adam*, for breach of that firſt Covenant; and ſo he told *Adam* beforehand, that he would do; here is no diſſembling in all this.

Thirdly, Both theſe Propoſitions are true; *God willeth the death of a Sinner*, and *God willeth not the death of a Sinner*: Sinners that enjoy the means of Grace, of be two ſorts; ſome there be whoſe hearts do melt and relent when they heare Gods voice; they hearken and obey, and turn from the evil of their doings; and God willeth not the death of ſuch: Others there be that ſtop the ear, refuſe to return, they will not come up to the terms of the Goſpel; and God willeth the puniſhment of ſuch, that is, their death; *The wrath of God is revealed from heaven againſt all unrighteouſneſſe of men:* Rom. 1. 18. This is plain dealing, here is no diſſembling in all this: And this is the very caſe of them, in *Ezek.* 18. 21, 23, 32. *If the wicked turn from his ſins that he hath committed, he ſhall ſurely live and not die; Have I any pleaſure at all that the wicked ſhould die, ſaith the Lord, and not that he ſhould return from his waies and live?* Here God commends his Love to poor Sinners that repent, and his unpartial Juſtice againſt all that commit iniquity, *ver.* 26. God willeth not the ſin of a Sinner, nor his obſtinacy in ſin; yet he willeth the puniſhment of obſtinate Sinners, which is death; if God did not in ſome ſort will the death of a Sinner, how could he judge the World? To puniſh for Sin is a work of Juſtice, as to pardon Sin, is a work of Mercy; and God willeth the work of his own Juſtice, *God will wound the hairy ſcalp of ſuch as go on ſtill in their wickedneſſe.*

Yea, but *How can it ſtand with the truth and juſtice of God, to offer Chriſt and Salvation by the Goſpel to many thouſands of Reprobates, to whom he hath preciſely in his abſolute purpoſe, de-* 2. Obj. Gods love to Mankind, pag. 67.

denied both a Power to believe, and a Chriſt to believe in? And how can he in equity require Faith in ſuch, and be angry with them for not believing? Can we ſay, that God doth in good earneſt will that thoſe men ſhould believe, whom he will not furniſh with neceſſary power to believe?

Pag 68.

Anſw. 1. I anſwer two things:

Firſt, That though Chriſt, together with the gift of Faith and Grace, effectual to Converſion, be given only to the Elect; yet Salvation by the Goſpel is generally and promiſcuouſly offered unto all Sinners for two Reaſons: Firſt, becauſe we do not know who be Elect, nor who be Reprobates; the Goſpel finds them all ſinners alike, and all alike capable of Salvation; the time of Separation is not yet come, neither are we able to make ſuch a Separation, neither is it our office, the Angels ſhall do that at the end of the world; He that is not converted to day, may be converted to morrow; our Commiſſion is, *Preach the Goſpel to every creature.* The ſecond Reaſon; the offer is general, to the intent that none of the Elect might be loſt, and that all mouths might be ſtopped; ſeeing none are excluded that do not exclude themſelves, they might all finde mercy, if they would but ſubmit to the Goſpel.

Anſw. 2. Secondly, I anſwer out of *Rom.* 9. where you have Firſt, our Doctrine, ver. 18. *He hath mercy on whom he will have mercy, and whom he will he kardeneth*: Secondly, there is your Objection, ver. 19. *Thou wilt ſay then, why doth he yet finde faul:?* for *who hath reſiſted his will?* Thirdly, you have S. *Paul's* Anſwer to your Objection, ver. 20. *Nay but O man, who art thou that replieſt againſt God? Hath not the Potter power over the Clay?* &c.

In the Doctrine note two things: Firſt, That thoſe which be under mercy, he mollifieth, the reſt he hardneth; that one is ſoftned, it is of mercy, the other are hardned by withholding his Grace and Mercy; even as darkneſſe and froſt are cauſed by the abſence of the Sun, the Sun is not the cauſe of darkneſſe, nor of the Waters congealing into Ice, but yet both follow upon the abſence of the Sun naturally.

Secondly, If the Queſtion be asked why God doth mollifie ſome,

ſome, and harden others? the Text ſaies, it is becauſe he will (*Whom he will he hardneth*) upon this doth ariſe your Objection if God will not have mercy on us, but will leave us to be hardned, why then doth he find fault with us for our hardneſs of heart, ſeeing his will muſt ſtand? This is the force of your Objection: Now mark the Apoſtles Anſwer, ver. 20. *O man, who art thou that replieſt againſt God?* The meaning of his Anſwer is this (namely) God may juſtly find fault with thy hardneſſe of heart, though he for his part will not mollifie it; and with thy unbelief, though he intend not to give thee effectual means of Faith. He may juſtly find fault with thy ungodly courſes, though he give thee no account; beſides his own will why he will not ſoften thy heart: as if he ſhould ſay, Who art thou that replieſt againſt God? It is enough to tell thee that God will give Grace and Mercy to others, and not to thee. His Grace is his owne, his Gifts be his owne, he may give them to whom he will, and who ſhall challenge him for it? He ows thee nothing, but Death for thy Sins; he is not bound to reſtore thee.

It is true, that God ſimply and abſolutely is bound to no man, becauſe he is a moſt free diſpenſer of his owne favours, where, and to whom he will; but yet he is conditionally bound two waies: Obj. 3.

Firſt Promittendo, *Promiſe is a Debt; if therefore God hath made a Promiſe of any Gift, or Grace to any man, his Promiſe bindeth him to performance.*

Secondly, Legem ferendo, *by giving men a Law to keep, which without ſupernaturall Grace, they can no more keep than eat a rock: God indeed is not bound to reſtore thoſe abilities, which we once received and loſt in* Adam; *but now ſeeing God hath vouchſafed to enter into a new Covenant of peace with men, when he needed not, and in that Covenant requireth Obedience at mens hands, even at theirs that periſh, with promiſe of eternall life to every man, if he obey and keep the Covenant, and puniſhing with everlaſting death the diſobedient: Theſe particulars ſuppoſed, the moſt free God is now engaged to give ability of believing unto men; nor can he juſtly, without this gift, puniſh the diſobedient; the giving of the new Covenant doth preſuppoſe* Gods love to mankind pag. 73.

either an ability in the Sinner to believe and repent, or a purpose in God to give them that ability, else he could not justly punish the disobedient and unbelievers.

Answ. 1. I answer three things:

First, That to believe in God, and every word of his, either promising Life or threatning Death, was a duty and an ability given to *Adam*; (*Adams* Sin was Unbelief) and therefore he may justly require to be believed and obeyed of all *Adams* Posterity: Habitual Faith doth respect all possible Objects that shall be revealed, as well as those that are actually revealed; And God does not give a new specifical Faith, when he presents a new Object to be believed; *Abraham* believed the Creation of the World; by the same Faith he believed that he should have a Son: and therefore though it were not suitable to the state of Innocency for *Adam* to believe in a Mediator actually, yet by the Faith which he had, he could, and ought to believe every Promise that should proceed out of the mouth of God: As we need not new Eyes to see new Objects; the same visive faculty which sees things present, can see things which shall be laid before it. *Adam* had no need to behold the Brazen Serpent, because he was not stung; but if *Adam* had been in the Wilderness when that Serpent was lifted up, he could have seen it with his Paradise eyes, as his Posterity did: So is the present case in regard of Habitual and Actual Faith in order to Christ to be revealed.

Answ. 2. But to come nearer home to the purpose, I grant, that the giving of a Law to the Creature does presuppose an ability in the Creature already received, or to be given to perform the conditions therein required (God doth not propose Life and Death to his Creatures upon a condition impossible) and such an ability doth God engage to bestow in the new Covenant; so runs the Tenour of the New Covenant, Hebr. 10. 11, 12. *This is the Covenant that I will make with the house of* Israel, *after those daies, saith the Lord, I will put my laws in their minde, and write them in their hearts, and I will be to them a God, and they shall be to me a people, and I will be mercifull to their unrighteousnesse, and their sins and iniquities will*

Jerem 31.33.

I

I remember no more. Here are three things distinctly to be considered:

1. The Matter, and chief Blessing of the Covenant on Gods part, *I will be to them a God*, &c. Gen. 17. 7.

2. There is expressed the Bond and Condition of it on our part, and that is Faith and Obedience, signified in those words, of *putting Gods Lawes in our mindes*, &c. So God required of *Abraham*; Gen. 17. 1. *Walk before me, and be thou perfect.*

3. There is also a Promise and Declaration, that God will work this Condition, by which men shall have an interest in this Covenant, and a right to the blessing thereof, *I will put my lawes in their mindes:* The matter of our Duty is the matter of Gods Promise; that which God requireth of us, he undertakes to work in us: He requires that we should know the Lord, and he promiseth we shall be all taught of God; He requires that we walk in Obedience uprightly before him; and because we shall not faile of doing our duty on our parts; He promiseth to write his Laws in our hearts. First, the grand blessing of the Covenant is, I will be their God, and pardon their sins. Secondly, the qualifications of the Persons, to whom this promise is made, They are such, in whose hearts Gods Laws are written, that is, such as believe. Thirdly, the efficient of this their Faith, I will write, I will change their hearts, I will give them Faith. Thus you see that God doth perform what he is bound unto, *legem ferendo*, by giving a new Covenant.

Yea, but he does not write his Law in the minds of the Reprobates. Obj.

His Covenant is not with them, and therefore his Covenant does not bind him to give them Faith; *All are not* Israel *which are of* Israel, *neither because they are the seed of* Abraham, *are they all children, but in* Isaac *shall thy seed be called:* The Covenant is made with the Children of the Promise, and therefore though he give not ability of believing to them that are not of his Covenant, he is not to be blamed; Gods Promises are still verified and performed in his Elect, in whose behalf they were made. *Answ.* Rom. 9. 6, 7.

Yea,

Obj. *Yea, but then the Reprobate are puniſhed for not fulfilling and obſerving the conditions of a Covenant, which was never made with them; Why does God puniſh them for their unbelief?*

Anſw. They outwardly embrace the Covenant being accidentally taken into the Congregation of the faithfull, by reaſon of their mixture and joynt profeſſion of the ſame God with them, when as all the while they are in the ſtate of Nature, and ſo go on in Rebellion againſt God, againſt greater Light, againſt their own Knowledge, and are juſtly puniſhed, not becauſe they cannot believe and repent, but becauſe they will not; not for what they cannot do, but for not doing what their own conſcience tells them they might have done, as you will ſee in my third Anſwer.

Hitherto you have ſeen, Firſt, that God gave ability to all in *Adam*.

Secondly, That he doth renue his gifts of Grace, towards all them, whom he hath taken again into a new Covenant.

Anſw. 3. Thirdly, The reſt are juſtly puniſhed, becauſe they love their Sins more than God, and go on in Diſobedience againſt Gods revealed Will, and walk in the Fleſh, even as others do, that know not Chriſt; and therefore they having received more, God may require more at their hands: It is true, we can do nothing till God does enable us, yet they do not what they are able, And what's that? Though I cannot by my own ſtrength riſe from death in ſin, yet an earneſt care whereby I deliberate, is that means which the Spirit uſeth to prevent me, and therefore if I will be ſaved or reclaimed from ſin, I muſt admit deliberation and conſultation about my ſpiritual Eſtate (as the Prodigall did) as the firſt motion that God caſteth into my mind for the effecting thereof, and not ſtay till I feel ſome violent and ſenſible impulſions enforcing me, but accept even that ſmall motion of care and conſultation, the which to caſt away, is to reject Gods offer inviting me to my upriſing.

White's way, p. 40.48.169.

1. *Deliberat.*

2. Next, though we have not power to convert our ſelves, yet all men have power to uſe the outward meanes and liberty to hear

hear the voice of Gods Word and Spirit inviting them to conſider of their Eſtate, which is ſufficient to make them unexcuſable, if they reſiſt it.

God worketh ſome things in us without us, as good motions, which by his Spirit he caſts into us, as we lie plunged in ſin, whereby he awakes us, and bids us think of our upriſing. God worketh ſome things in us, and with us, as a good will to receive thoſe motions, and not to reſiſt the Spirit: God worketh ſome things in us and by us, as all ſuch good works, as the motion of the Spirit teacheth us to do. Thus far that learned Author hath taught us. Theſe things the reprobate have ability to do (namely) to conſult, to uſe outward means, to yield to good motions, which ſeeing they have no will to doe, God may juſtly puniſh their wilfull impenitency. 3.

Thus through the aſſiſtance of Gods holy Spirit, I have finiſhed this weighty point; The concluſion of all is, *Our deſtruction is from our ſelves, but our ſalvation is from the Lord, who ſheweth mercy: How unſearchable are his judgements, and his waies paſt finding out; for who hath known the minde of the Lord? or who hath been his Counſellour? or who hath firſt given to him, and it ſhall be recompenced unto him againe*, Rom. 11. 33, 35.

Sect. IV.

Of their Error, which ſay, that the reprobate condition of Men and Angels ſhall be regained. Lond. Teſt. pag. 8.

AGainſt which Error I oppoſe this Truth, that the ſtate of reprobate men and Angels in Hell, is unchangeable, and never to be regained. I ſay of Men in Hell, or after this life; for of ſuch I ſuppoſe the Author ſpeaks, becauſe he joyneth them with the reprobate Angels, who are kept under everlaſting chains of darkneſſe, to the Judgement of the great Day; their ſtate in miſery is unalterable; the Devils ſhall never recover Heaven again, and Reprobate men ſhall never

be made Elect; of miſerable they ſhall never be made happy, they ſhall never regain the happineſſe of *Adam* in an earthly Paradiſe, nor of the glorified Saints in the Kingdome of ſaved ones. *Arminians* tell us of a Reprobation of men in this life, which is but conditionate, and incompleat, and therefore reverſible, if they repent; but after this life their Damnation is ſealed, in the Grave there is no Wiſdome, and in Hell there is no Repentance, and from Hell there is no Redemption; the Scripture is plain and full in this point. Mat. 25.41. *Chriſt ſhall ſay to them on the left hand, Depart from me ye curſed into everlaſting fire prepared for the Devil and his Angels.* The wicked ſhall then be parted from the godly for ever; ver.46. *Theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternall.* Hel was firſt prepared for the Devils, but becauſe men cleave to the Devil, and forſake God, therefore their portion is with the Devils in Hel for evermore. If their condition were alterable, then the fire were not everlaſting; but the Scripture tels us, that *ungodly men, together with the Angels that kept not their firſt eſtate, ſhall ſuffer the vengeance of eternall fire*; their *worme dieth not*, and *the fire is not quenched*, the remorſe of an evil Conſcience for ever afflicts them, and their pain is endleſſe.

Jude v 6,7.
Mark 9.44.

Reaſ. The reaſon hereof is, becauſe after Death and Judgement, there is no means of Recovery; if men deſire to eſcape that Judgement, they muſt now, whilſt they are in this life, hearken, and be obedient to the Goſpel of Salvation; eternall life is gained or loſt in this world, after Death comes Judgement, there is no place for Repentance, no preaching, nor warnings, nor means of Converſion, nay, nor yet any heart or will to repent.

This unalterable condition of the Damned is taught in that Parable, Luke 16.26. *Beſides all this, there is a great gulf fixed, ſo that they which would paſſe from hence to you, cannot, neither can they paſſe from us that would come from thence.* There is a vaſt diſtance, ſo that none can paſſe from Heaven to Hell, nor from Hell to Heaven; as the Bleſſedneſſe of theſe, ſo the Miſery of the other is unchangeable, and everlaſting: The means to keep men from coming into this place

of

of torment, is appointed for the living; ver.29. *They have* Moſes *and the Prophets, let them heare them*; if they neglect that ſalvation whilſt it is offered them, if they will not be perſwaded by the Word of God, there is no other means left, they will certainly come into that place of torment, and periſh everlaſtingly.

O that men had hearts to believe, and be affected with this Truth: Take off thy thoughts awhile from the deluding World, and ſuffer thy heart to be fixed upon Eternity: Sequeſter & ſet thy ſelf ſadly to conſider what Eternity is, what it is to be eternally miſerable. Caſt in thy mind ſo many thouſands of years, as thou canſt number, and when thou haſt brought it to the higheſt number, there is ten thouſand times more yet to come; if a Sparrow ſhould drink but once in a year one drop of the Sea-water, yet in time he would drink up all the water in the Sea, becauſe the Sea is a finite Creature, and is made up of many drops; if thou lay in Hel ſo long as a Sparrow is drinking the Sea dry, and then be delivered, yet there would be an end; But when that is done, yet there is ten thouſand times as many Seas and years more to come of thy miſery, it is for ever, for ever: O that word (*for ever*) is a killing word, it is a deſpairing word, it is an heart-breaking word: O that it might prove an heart-breaking word to thee here, that it may not prove a heart-tormenting word to thee hereafter. 1. *Uſe.*

Try and conſider, Canſt thou endure thy finger in the flame now for an hour? Were it not a great torment to be kept alive in flames of fire for the ſpace of an houre? of a whole day? of a thouſand years? How woful then is their caſe, that muſt endure it for ever in Hel with the Devils? Pray, O pray, that God would give thee a believing heart, a melting heart, a relenting heart, to lay to heart the things that belong to thy everlaſting peace, before they be hid from thine eyes. Believe not vain words of vain men, which ſerve to harden fools in their ſin, whilſt they perſwade them that there is no Hel, or that the ſtate of the damned is recoverable: If thou wilt not believe this truth now, thou ſhalt believe and feel it hereafter to thy coſt: Is it not a ſtrange thing ſaid, that there ſhould be

Atheiſts on Earth, and none in Hel? poor ſouls, they know there is a juſt God, which taketh vengeance, though they would not believe it whilſt they lived: if the damned in Hel had leave to enjoy but one of the daies of the Son of Man of Grace, which you now enjoy, O what zealous Creatures would they be for their own ſalvation? How fervent in ſpirit ſerving the Lord? How reſtleſſe, till they had gotten the pardon of their Sins ſealed to their Conſciences? How infinitely would they deſpiſe all worldly Honours and Riches in compariſon of the peace of Conſcience, or one dramme of Grace, one good look from the pleaſed face of God, would be worth all the world to them? O let it be thus precious to thee now! 'Tis the property of a fool to ſay, would God I had done this or that, when it is too late. Let every wiſe-hearted Chriſtian ſtrive to be ſuch an one now, as he ſhall wiſh at that day, that he had been: Caſt away every thing, every luſt, every deſire, every deareſt contentment, that may betray thy ſoule to eternall miſery: Remember the words of our bleſſed Saviour, *Mark.* 9.43. *If thy hand offend thee, Cut it off, if thy foot offend thee, cut it off*, ver. 45. *If thine eye offend thee, pluck it out*, ver 47. *It is better for thee to enter into the Kingdom of God maimed, than having two hands, or two feet, or two eyes, to be caſt into Hell, into the fire that never ſhall be quenched, where the worm dieth not, & the fire is not quench'd. The fire is not quenched*, it is thrice repeated, to ſhew how hard we are of belief of the Judgement to come, how willing we are to go to Heaven, and yet injoy all our Luſts, and our carnal Deſires: How grievous it is to our Nature, to part with a right hand, or a right eye, that is, with our ſins of gain, of credit, of eſteem in the World, which are as dear to us, as uſeful to us, as neceſſary to us, as our right hands, or right eyes: yet this muſt be done, And it is better to be without them all, to caſt them all from us, than with them to be caſt into Hel, where the worm dieth not, and the fire is not quenched.

2. *Uſe.* Learn hence to judge of the odious and dangerous nature of Sin, which caſts the ſoul into eternal miſery; the heart of man is apt to quarrell with this Truth, to diſpute and ſay, How

can

can it ſtand with the goodneſſe, yea, with the juſtice of God, for a momentany ſmall offence, to puniſh ſo ſeverely for evermore? Divines anſwer, that it is juſt, becauſe men ſin againſt an infinite Majeſty; the higher the perſon is, againſt whom we offend, the greater puniſhment is inflicted, and that is true. Secondly, we anſwer, that men ſin *in æterno ſuo*, if they ſhould live here for ever, they would rebell againſt God for ever, and therefore they are juſtly puniſhed, *in æterno Dei*, and that is true too: But ſurely it is our ignorance of the malignant nature of Sin, and of the infinite holineſſe and juſtice of God, that makes us aſtoniſhed hereat: *God endureth with much long-ſuffering the veſſels of wrath*; if we were ſo provoked and abuſed, as God is, we ſhould not forbeare them ſo long: if we would but aſcribe unto God as much as we do unto an earthly Judge, we ſhould learn to tremble before him, and not ſuffer our hearts to riſe againſt him: when we ſee a Malefactor to be hanged, drwan, and quartered, or hanged alive in iron chains, we conclude, that ſurely that man was ſome grievous offender; by the greatneſ of his Puniſhment, we gather the greatneſs of the Offence: Let us conclude ſo for our righteous God, and ſay, ſurely Sin is a moſt bitter and hainous thing, elſe God would never puniſh it ſo ſeverely: *Let God be true, and every man a liar*; Let us ſay with *David*, *I acknowledge my tranſgreſſions, I have done evil in thy ſight, that thou mighteſt be juſtified when thou ſpeakeſt, and be cleere when thou judgeſt*; God will be found cleer and without blemiſh in his Judgements, that *all mouths may be ſtopped*, Pſal. 107. 42. Rom. 9. 22.

Cap. VII.

Errors about Originall Sin.

Lond. Teſt. pag. 8. *That no man ſhall ever periſh in Hell for* Adams *ſin, yea, men have no more reaſon to blame themſelves, for what* Adam *did before they were born, than an Heire hath to blame himſelf, becauſe his Father ſpent his Inheritance before he was born.*

That if we had been to ſuffer in Hell, in relation to Adam *or the Law, then Chriſt alſo ſhould have ſuffered in Hell, for us, which he did not.*

AGainſt this grand Error, I lay down this fundamental Truth (namely) that *Adam*, by his tranſgreſſing of the firſt Covenant of Life and Obedience, did plunge himſelf and all his poſterity, into a ſtate of Sin and Death, under which they all lie and periſh, untill they be redeemed by Chriſt the ſecond *Adam*.

Three Branches of it. In this Doctrine there are three Branches diſtinctly to be obſerved:

Firſt, That God made with *Adam* a Covenant of Life and Obedience.

Secondly, *Adam* brake that Covenant by his Diſobedience, and ſo did bring himſelf and his poſterity into a ſtate of Sin and Death.

Thirdly, That we lie under that ſtate of Sin and Miſery, till we be regenerate and planted into Chriſt, by whom alone we have deliverance from it.

Sect. 1. Of the firſt Branch: The happineſſe of man in his created eſtate, was eſtabliſhed in way of a *Covenant*, and it ſtood of two parts; the one ſhewing what God commanded and required of *Adam* in way of Duty, and what he would do for

for *Adam* upon the performance thereof; the other ſhewes the Creatures duty, binding himſelfe to obey the will of his Creatour in all things: It was a *Covenant* of *works*, wherein Life was promiſed upon condition of *Adams* perfect and intire obedience, and Death threatned in caſe of his diſobedience. In this Covenant there were ſome things required, and ſome things forbidden, with promiſes and threats annexed, and outward ſeales added for confirmation: The thing required was intire Obedience: the Promiſe thereunto annexed, was the Promiſe of everlaſting life; and in token hereof, God gave *Adam* to *eat of the tree of Life*. The thing forbidden, was to *eat of the tree of knowledge of Good and Evill*: The threatning annexed, was Death, *In the day thou eateſt thereof, thou ſhalt ſurely die*; die everlaſtingly; and that Tree did ſerve as a warning to our firſt Parents, of their mutable condition, and of the danger that would follow upon their tranſgreſſing; ſo ſealing the threatning of that Covenant, Gen. 3. 11. ſaid God, *who told thee that thou waſt naked? Haſt thou eaten of the tree whereof I commanded thee that thou ſhouldeſt not eat?* There needed nothing elſe to condem them, they were forced by the only guilt of their own Conſciences to *hide themſelves from Gods preſence*, ver. 8.

You ſee then, firſt, here is a formal Covenant of Life and Death: Secondly, you may obſerve alſo, that the firſt Covenant had Promiſes of *life eternall*, Luke 10. 25. The queſtion was concerning *life eternall*, how he might *inherit* it; Chriſt bids him *keep the Commandements*, and he ſhould have his deſire; from whence the Inference is clear, that the Promiſe of Life made to the keeping of the Commandements, was eternal life: And ſo much the Lord himſelf expreſſeth, *Gen.* 3. 22. when he drove *Adam* out of Paradiſe, *leſt he ſhould put forth his hand and take of the tree of life, and live for ever*. The life then which that Tree did ſignifie & ſeal to man, was Life everlaſting. And it is uſed to expreſs that eternal life, which the redeemed of the Lord ſhall enjoy for ever in Heaven: Rev. 2. 7. *To him that overcometh will I give to eat of the tree of life, which is in the midſt of the Paradiſe of God*. Laſtly, in this Covenant there was ſome kind of grace, becauſe God might have required Obedi-

What life was promiſed in the firſt Covenant.

Levit. 18. 5.

Obedience at his Creatures hands, without any ſuch promiſe: Secondly, becauſe that reward to live for ever, was above the merit of *Adams* obedience: Thirdly, eſpecially conſidering that *Adams* ability to perform that condition of Life, was of Gods own donation; and this is almoſt as much Grace as ſome men allow in the new Covenant. Howbeit, this Covenant was a Covenant of works, a conditional, legal Covenant, becauſe the terms on which the Promiſe of Life was grounded, was *Adams* own perſonal, perfect Obedience; whereas in the new Covenant of Grace it is grounded on, and made good to us for the righteouſneſs of the Mediatour. This was the Covenant of mans Creation, made with all mankind in *Adam* their head, and by it all the world are bound to be holy and perfect, as God made them at firſt. It was in *Adams* own hand and power to have continued happy by it. This Covenant he brake, and forfeited the life therein promiſed, and brought himſelf and his poſterity under the Curſe, as in the ſecond Branch is to be declared.

2. Branch. *Sect.* 2. Secondly, You ſee how *Adam* by tranſgreſſion, brake and forfeited that firſt Covenant: Let us now conſider the effects of his Fall, and firſt upon himſelf; for he did plunge himſelf into a ſtate of ſin and miſery, which is expreſſed by that threatning: Gen. 2.17. *Thou ſhalt ſurely die.* This threatning taking hold of *Adam*, doth comprehend three things:

1. His Loſſes. Firſt, The loſs of his felicity, pack and be gone, no place for a Rebel: Secondly the loſs of the Image of God, inſtead of knowledge, his *Underſtanding is darkned, not able to diſcern the things of the ſpirit of God*; inſtead of holineſs and righteouſneſs, he is *dead in ſins and treſpaſſes*, he *comes ſhort of the glory of God*, he doth *alwaies* in *all* things offend God, being able to do nothing that can pleaſe God. *Adam* is now to be driven as an Exile out of Paradiſe; he muſt not taſte of the Tree of Life. Thirdly, he loſt his ſweet Communion with God; he was wont to talk with God, and not to be afraid, but now he *flies* from his *preſence*, he was *afraid* when he *heard his voice*, the voice of his God: Guilt, and ſhame, and fear took hold of the ſinning Creature: And thus *Adam* dies in his Spirit,

Eph 4.18. 1 Cor. 2.14. Epheſ. 2. 1. Rom. 3. 23.

Gen 3.10.

Spirit, he hath neither power, wiſdome, nor will to do that which is well-pleaſing to the Lord; he loſt the favour of God, and is now in a ſtate of enmity againſt God; God and *Adam* were now two, as we ſay, without any deſire or ſufficiency on mans part, to make reconciliation, if the Lord had not looked upon them in the bleſſed Seed: he loſt alſo his compleat and ſweet dominion over the Creatures: Theſe are his loſſes.

2. His Corruption.

. Secondly, Another effect of his Fall upon himſelf, was that univerſal Corruption of his Nature in all the powers and faculties of his ſoul and body: *Adam* now was not like *Adam*, he was not the ſame man; he was comely, though naked, before the Fall, but now uncomely, as a dead corps is gaſtly to be beheld, though it were lovely and delightful to us when it was living. They knew evil now experimentally; *Adams* Fall did bring, not onely a privation of goodneſs, but a contrary evil diſpoſition upon the whole man; as Sickneſs is not onely an abſence of Health, but a malignant quality ſeizing on the Spirits, bringing an evil habit of Body: Mans ſin is not onely that tranſgreſſion of *Adam*, whereby he ſinned againſt God, and we with him: but another which ariſeth out of this, even that infection of all the powers and members, both of ſoul and body, whereby we are inclined to evil, and that continuallly, which as Poyſon put into a cup of Wine doth make it deadly, diſperſing it ſelf throughout the ſame: In like manner *Adams* firſt Sin did poyſon his whole Nature, ſo that no ſound part is found in him, from the crown of the Head to the ſole of the Foot. His Underſtanding is filled with blindneſs, and darkneſs, and ſavoureth not the things which are of God. His Conſcience is wounded with guilt, having loſt both its Purity and Peace. His Will is captive, and of no ſtrength to do good, &c. And from this corrupt Fountain, did iſſue a ſtream of actual Sins in the courſe of their lives: How many ſins did preſently appear in their carriage towards God? they excuſed and cloaked their ſin; *Adam* puts it upon his *Wife*, and ſhe upon the *Serpent*: They *hide* and *flie from God*, they alledge a falſe cauſe of their *feare* (namely) their *nakedneſſe*; whereas it was their *eating of the*

Forbidden Tree, that made them *afraid*; they betook themselves to false Coverts, they sewed *Fig-leaves* to hide their *nakednesse*; But how to recover the favour of God, they had no knowledge. Thus it was with our first Parents when they had sinned.

3. Death. There is yet a third effect of their Fall, and that is Death: By Sin an entry was made unto Death, to the dissolution of Nature.

1. Before our dissolution, Gen. 3.19. *Dust thou art, and unto dust thou shalt return*; under which sentence of *death* are comprehended all the sorrows and miseries of this life, the fore-runners of death, as may be gathered from the Lords proceeding in his sentence

Gen. 3.17, 18, 19. against *Adam* and *Eve*; *Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the daies of thy life, thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field* (as the Beasts of the earth did) and shalt no longer eat of the Fruits of Paradise, *in the swet of thy face thou shalt eat bread, till thou return to the ground for out of it thou wast taken.*

2. At death a sad parting. From whence I gather, that the fearfull and horrible plagues, which God threatneth and executeth in the world, are a part of that death, which God threatned for their transgression, *Gen.* 2.17. for we die daily.

3. After death. Yea lastly, For Sin, he became subject to miseries after death, the wrath of God for evermore, which we call *Death eternall*, signified by expelling them out of *Paradise* from the *presence* of *God*, and from the *tree of Life*; and whereof the

Heb. 10.27. remedilesse feares, and deep doubts, and fearful expectations of vengeance to come, are sure signes and tokens: By reason of which *Terrors* that follow *Death*, the unreconciled Soules are *all their lives long subject unto bondage*; if mans misery

Heb 2.15. were ended with his life, they would eat, and drink, and be merry, while they may, they would not be in bondage under feare of death; but those stroaks of fear and sadnesse, those inbondaging thoughts, which the serious apprehension of death doth imprint upon the soul, whether men will or no, do shew the effect of the law of Nature upon their hearts, and that the sentence of death is extended beyond our bodily

Rom. 2.15. dissolution at death; the sting of Conscience is a fore-runner of Judgement to come, of Wrath after death, even as our outward miseries are of our temporal deaths. Thus

Thus of the effect of the Fall upon *Adam* himſelf, it follows that we conſider,

2. Upon his Poſterity.

Secondly (*Helvet. Confirmat. cap.* 8. *Qualis factus eſt à lapſu, tales ſunt omnes, qui ex ipſo prognati ſunt, peccato inquam morti, variiſque obnoxii calamitatibus*) The ſame effects upon *Adams* Fall are upon all his Poſterity, whom with himſelf, he plunged into a ſtate of Sin and Miſery; all thoſe ſad effects before mentioned, woſull mankinde lieth únder; for look in what caſe *Adam* was when he had ſinned, ſuch is our caſe as ſoon as we are born of him; wherefore that curſed eſtate of mankind is in Scripture called *the Old Man*, Eph. 4.22. *the Fleſh*, Rom. 8.7,8. *the Law in our Members*, Rom. 7.23. *the Image of the Firſt* Adam, 1 Cor. 15. 49. *as we have born the Image of the Earthly*, &c. This is the ſtate of Man by Nature.

Now that all mankind doth take part with *Adam* and *Eve* in their Fall, & in the woful effects thereof, I ſhall prove,

1. By the very words of S. *Paul*, Rom. 5.12. *By one man ſin entred into the world, and death by ſin:* Sin and Death are come upon all mankind, we find and feel it by experience: But how came this Miſchief upon us? *By one man* (ſayes the Apoſtle;) nothing can be ſpoken more plainly with the tongue: Yea, but how can that be, that all ſhould be undone by one man, ſeeing at that time all were not? Would you fain know the reaſons of this? Can you not content your ſelves to know, that it is ſo, unleſſe you know the manner how it is ſo? Well, *Paul* tells you that too: *Death paſſed upon all, for that all have ſinned*, or *in whom all have ſinned.* ἐφ' ᾧ *in quo*, (namely) *Adamo*; ſo *Beza*, and many others, render it, ſhewing, that ὅτι is oft taken for ἐν, as *Mark* 2.4. *Hebr.* 9.17. And ſo our Margin doth allow it to be read, *in whom* all have ſinned: And this reading does beſt agree with S. *Paul's* ſcope and argument; for here the Apoſtle doth render a reaſon not nakedly, why all men die (for then it had been ſufficient to ſay, *becauſe* all have ſinned) but ſignally, why from one man Sin and Death entred upon all the world, and the reaſon thereof is, becauſe in that one man (as being the Root, and having in him the Nature of all men that ever

were to be in the world) all have sinned. But take the word (ἐφ' ᾧ) causally, for *eò quod*, inasmuch, or because *all have sinned*, the force of the Apostles Argument is still the same; for how have all that die, sinned, if not in that one man? No man dies that has not sinned (*Nemo potest subjici pœnæ, nisi qui reus est culpæ*) but many thousands die (namely, Infants) which never sinned at all, if they sinned not in *Adam*; therefore in that one man we all sinned; for we that are men were subject to death when we were Infants, as well as those that die in their infancy. So that ἐφ' ᾧ (*inasmuch*) *as all have sinned*, must be understood in that one man, for else many thousands die, which had never sinned, which is contrary to the expresse words of this Text, and of the verses following, where the Apostle proves that all sinned in that one man: Observe the Apostle's reasoning, v. 13. *Untill the law* (namely of *Moses*) *sin was in the world*, and therefore a Law which was transgressed, because *where there is no Law Sin is not imputed*, there is no transgression: Again observe, that the transgression of that Law brought Death; so ver. 14. *Death reigned from* Adam *to* Moses; if there were no Sin, nor a Law broken from *Adam* to *Moses*, there would have been no Death: Now what Law was that? It was the Law of our Creation, which *Adam* brake: And what Sin was there from *Adam*'s time that caused Death? Answ. Not onely Actual Sin, which is called *a sinning after the similitude of* Adams *transgression*; but Original Sin, wherein Infants are born, and for which they die; for so it is said, *Death reigned over them that had not sinned after the similitude of* Adams *transgression* (that is) actually; they never sinned by their own Act in their own Persons, yet they die; What follows of that? Therefore they sinned in *Adam*, in whom all mankind received the sentence of Death, according to that of the Apostle, 1 Corinth. 15. 22. *In* Adam *all die, therefore in* Adam *all sinned.*

Lastly, *Rom.* 5. 15. It is delivered as an undoubted truth, *Through the offence of one, many be dead:* Are these empty sounds? Are they not plain words of truth? Then let us gather up this Argument. The thing to be proved was this, That *Adam* did plunge all his Posterity into a state of Sin and Death:

Death: This is proved by the words of the Text, *By one man sin* and *death entred into the world*: How so? *Because in him all sinned*: How does that appear? because no man dies that has not sinned; yet Infants die, that never sinned in their own person by their own act. And is that just? Yes, because the Law of their Creation was broken by their Father *Adam*; therefore *through the offence of one, many be dead.*

This clears that Objection of *Anabaptists*; *Infants are under no Law, therefore Sin is not imputed to them.* Object.

Infants have Transgression imputed to them, and Death for Transgression, therefore they are under some Law, though not under *Moses* Law, yet under *Adams* Law, in whose loyns they were. *Answ.*

How were we in Adam? *And how may it appear to be just that all mankind should be involved in sin and misery by that one mans offence?* Object.

We were in *Adam* two manner of waies: *Answ.*

All were in *Adam* legally:

First, *Legally*, as head of that first Covenant, with him and his Posterity that were to come of his loynes; God entred into a Covenant of Life and Obedience; *Adam* was not a private man in this business, he and his children were to stand or fall according to the tenour of that Covenant: he received the grace, the mercy, and promises of that Covenant, and strength to perform it, for all, and so he forfeited the same for all: Even as in our Law, a Landlord does contract with his Tenant for himself and children, to hold such and such Lands, under such and such Conditions; the which, if the Father forfeit, he forfeits the whole Estate that was granted both from himself and children. Thus we see also, that God doth imply Children with their Parents in other Covenants and Promises, as he *promised* the *Land* to *Abraham*, and to his *seed* after him for a *Possession*, when as yet he had *no child*, Acts 7.5. So *Deut.* 29 14,15. God made a Covenant with *Israel, with the Captaines of your Tribes, your Elders, and your Officers, with all the men of* Israel, *ver.* 10. and *with your little ones*, ver. 11. *and not with them onely that stand here with us this day before the Lord, but also with him that is not here with us this day*, that is, with the Children that shall be born.

And if Parents may contract for their Children, yea, seeing God himself doth take into the same Covenant, the Fathers and their Children, why should it seem strange that he should do the like to *Adam* and his seed, especially considering, that he was the Root in whom all mankind was created, and out of which all mankind was to spring in their generations, in him we all had our beeing, as in the seed, and the principles of our future existence; foraſmuch then as Children are parts of their Parents, and seeing we were parties to that first Covenant, which is broken, we are born *rei debendi*, though not *agendi*; we owe a debt of Obedience, which we cannot perform, and so may blame our selves for breach of Covenant, and God is just.

2. Naturally. Secondly, We were in *Adam naturally*; we were in his loyns, as a part of him, when he fell so that whatsoever alteration befell the Humane Nature, it is common to us of which Nature we are apart: All the seed of man was in *Adam*, and therefore that seed being wholly corrupted, we that come of him must needs be corrupted also: All the branches of an Oak, all its leaves and boughes were in the root, though when the tree was first planted, not any one of them did appear. Now *if the root be holy, so are the branches*; But if the root be sowre, and poysoned, so are the branches; we are *a seed of evill doers, a generation of Vipers*, young Serpents of the old, and young Serpents are worthy to die, because of their kind, and the poysonsomnesse that is in them: God looks upon all mankind, he sees not in them his image which he first stamped on them, but the clean contrary, even of the seed of the Serpent: And we have reason to blame our selves for being such vile and unclean creatures; and God is just in casting away the young Serpent with the old, the *Children of Whoredomes*, with their *Adulterous Mother*.

Rom. 11.16. Esa. 1.4. Mat. 3.7. Hos. 2.2.

Obj. 2. *Yea, but there was nothing of us in* Adam, *but our bodies, and the body is sinlesse, it hath not sinned, till it be infected with the soule by transgression of a Law; and the soule coming from God is innocent, till it meet with a Commandement, and break it; therefore in* Adam *we sinned not, all sin is by our owne Act.*

First,

Answ.

First, God gave to *Adam* an ability to encreaſe and multiply his kind by Generation; Gen. 1. 28. *Be fruitfull and multiply, and repleniſh the earth*, as he did unto other Creatures: and ſo man doth beget man, the whole man begets the whole man conſiſting of Soul and body.

Secondly, So likewiſe for the ſeate of ſin, we ſay, that neither the Soul alone, nor the Body alone, but the whole man (which conſiſteth of both, and differeth from both) is the ſubject or ſeat of ſin: The ſoul was not Created out of the body, but in the Body, *Zach.* 12.1. *God formeth the ſpirit of man within him*, and ſo Soul and Body make one man, ſo that the Body without the Soul, nor the ſoul without the body doth not commit ſin, but both together, as they make a Son of *Adam*, are infected with ſin (that is) with that inbred inhabiting ſin and wickedneſſe, which cleaves to all the ſeed of *Adam*, like a leproſie. It is an idle fancy, to ſay, that the ſoule is infected from the body, or the body from the ſoule; but both are infected from *Adam*, from whom, by the Law, or decree of Propagation, and natural Generation, the whole man hath its beginning: Gen. 5.3. *Adam begat a ſon in his own likeneſſe*; a Son conſiſting of ſoule and body, in his own likeneſſe, that is, in his ſinfull likeneſſe; for *who can bring a clean thing out of an unclean? not one*: Job 14.4. To conclude, we receive three evils from *Adams* Fall (namely) firſt, Imputation of his Sin; ſecondly, Corruption of our Nature; And, thirdly, Death.

Ainſwort. againſt Anab. pag. 43, 44.

First, For imputation of *Adams* Diſobedience: The Text is expreſſed, Rom 5 16. *The judgement was by one* (offence) *to condemnation.* In this place *Adam* and *Chriſt* are compared together, as the two head-men of mankind, in their different eſtate of Nature and Grace: *Adam* was the naturall head of all men; *Chriſt* is the head of the ſpirituall offſpring. They agree in this property of communicating their conditions to thoſe, who are theirs; *Adam* is the head of Sin and Death, *Chriſt* is the head of Righteouſneſſe and Life, as in the preſent Text, *Judgement was by one to Condemnation*, that is, that one Offence was imputed to all to Condemnation; ſo the free gift is of many offences unto juſtification:

1. Imputation of his Sin.

Chriſt

Christ takes away the condemnation which that sin brought. O then, but what shall we do for all our Actual sins? The Text shews you, Christ doth take away not only that offence, but all our personall sins too, *The free Gift is of many Offences unto Justification*; many offences are freely forgiven, and all our other sins shall not be imputed to us. The comparison is this, As *Adams* offence is ours by imputation, it was imputed for Condemnation; so Christs righteousnesse is ours by imputation, it is imputed unto Justification, see ver. 18. *As by the offence of one, judgement came upon all men to condemnation; even so, by the righteousnesse of one, the free gift came upon all to justification of life.* *Quemadmodum ergo in Christo obedierunt, & obediendo facti sunt justi*, ver. 19. *ita in Adamo omnes peccaverunt*, ver. 19. All that be in Christ partake of his righteousnesse, and all that be yet in old *Adam* partake of his Guilt.

Stegm. pag. 149.

2. Corruption of our Nature.

The second Evill received from *Adams* Fall, is, the corruption of our Nature, the which, what it is, and how great, you may see above in the losses and depravation, which the committall of that first Sin brought upon our first Parents, the same poysonous effects doth it work in the souls of their posterity, as the losse of Gods Favour, and of Gods Image, the corruption of all the faculties of our souls and bodies; in a word, *we are dead in sins and trespasses*, wherein, before the Grace of Christ renuing and delivering us, *we walked according to the course of the world* (a bad pattern to walk by) *according to the Prince of the power of the aire, the spirit that now worketh in the children of disobedience*, (we are under the power of the Devil, acted by him to do his will) *amongst whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the minde; and were by nature the children of wrath, even as others.* This is a sad description of our corruption by Nature. The three enemies of our Salvation, the World, the Flesh, the Devil, were our guides: The lusts of the World, the lusts of the Devil, and the lusts of our own hearts, these are the things we would do, and did delight to do them, it was naturall to us. In this wofull, dead, rotten, poysoned, corrupt estate, we were all born, and must

Ephes. 2 1, 2, 3.

con-

confeſſe with *David*, *Pſal.* 51.5. *Behold I was ſhapen in iniquity, and in ſin did my Mother conceive me*, *David* ſinned not in being conceived and borne, for theſe being the works of God and Nature are good: But *David* and we all are ſinners from the Birth; he and we were conceived and borne in ſin, a ſeed of evill doers: This is the naturall condition of all mankinde received from our Father *Adam*: *By one mans diſobedience many were made ſinners*, in our owne perſons: *So by Chriſt* our corrupt Nature is renued, and we are *made holy, and righteous. Rom.* 5 19. We are ſanctified in Chriſt, the ſecond *Adam*, and *Quickned to newneſſe of life.* Epheſians 2.1,5.

Before I paſſe to the third Evil received by *Adam*, two Objections come to be cleared:

Firſt, *How could* Adam *loſe that which he never had? The Image of God in* Adam *was an humane perfection onely, ſay ſome.* Adam *was made a reaſonable, wiſe, and underſtanding man; He was in a perfect, morall, ſinleſſe condition; but if we could attain the perfection that was in* Adam, *it would be no more than a morall and humane perfection; they that have but the firſt* Adams *wiſdome, are ſtill of the earth, earthly. It was not that Wiſdome and Underſtanding, nor that Purity and Righteouſneſſe, which the ſecond* Adam *was endued with, and which all Believers are made partakers of in the daies of the Goſpel; he was not partaker of the Divine nature; it was a condition free from pain & ſorrow, a condition of humane perfection, not a ſpirituall perfection.* Thus that famous Seducer, *Tho: Collier* (in his Book called *The Marrow of Chriſtianity*, and dignified by an Epiſtle commendatory of Mr. *Saltmarſh*, as diſcovering ſome principles of truth meet to be known of all Saints) doth vent his poyſonous Errors, which are as rottenneſſe in the bones: And thus poore Chriſtians are gulled and bewitched by ſuch falſe Lights, whilſt they read their Books with greedineſſe and admiration, wherein is mixed a poyſonous cup of dangerous and wicked Errors, with ſome precious Truths, which the ſimple drink up altogether, for want of having their ſenſes exerciſed, to put difference between Sugar and Ratsbane, between Truth and Falſhood. Object. 1. Marrow of Chriſtianity. p. 3. 5. 8.

But to anſwer the Objection, the Scripture is clear, that the Image of God in *Adam* did conſiſt chiefly and properly in a Conformity to the Nature and Will of God in *holineſſe* and *righteouſneſſe*, as the Apoſtle teacheth, *Eph.*4.23,24. *Be ye renued in the ſpirit of your minde, and put on that new man, which after God is created in righteouſneſſe and true holineſſe*; with Col.3.10. *and have put on the new man, which is renued in knowledge, after the Image of him that created him.* Note three things:

Firſt, The *old man* to be put off with his deeds, is our corrupt Nature in *Adam*, the Fleſh with its affections and luſts: The *new man* to be put on, is the new Creature, or the Graces of the Spirit; it is that univerſall purity, which is begun in the ſouls of the regenerate, by the working of the Spirit, whereby our naturall corruption is more and more ſubdued, and our ſouls indued with holy qualities, according to the Image of Chriſt.

Secondly, We are ſaid to be *renued unto this Image*, which gives us to underſtand, that ſometime we had it: That which is renued, is the ſame that was at firſt beſtowed; the ſpirit of Renovation doth reſtore us what we received in our Creation, and was loſt; whatſoever is renued was once had, and loſt: Now our renovation by Chriſt ſtands in knowledge in the ſpirit of our mind, and in righteouſneſſe, and true holineſſe; therefore in thoſe qualities ſtood the Image of God in our firſt creation.

Thirdly, Which is yet more plain, by the words of both Texts, which ſay, that *the new man is created in righteouſneſſe and holineſſe after God*, that is, after the likeneſſe of God himſelf, who did create him; God created *Adam*, we are renued after the Image of the Creatour, and that was in Knowledge, Righteouſneſſe and Holineſſe: *Adam* could not loſe that which he never had; *Adam* loſt ſpirituall Life, Holineſſe and Righteouſneſſe, therefore he had them.

Eph.4.24. Col.3.10.

Obj.2. *By* Adams *Sin all of us have weak Natures, but not corrupt Natures from the Birth: ſome ſpeak of Originall ſin, as a great infelicity, not a ſinne: As for a Child to be borne with one eye, or withered arme, we ſay it is his infelicity, but*

but not his ſin, or fault: Are we to think ſo ſlightly of Originall ſinnes?

No; the Text ſaies not, we are weak, and therefore die, but that *all have ſinned*, and *through the offence of one man are made ſinners* (which is more than a weakneſſe and proneneſs to ſin) and therefore *all die*. This indwelling Sin is that poyſoned Fountain, out of which does ariſe all that Rebellion, that is in us, againſt the will of God. *Rom.* 7. 20. And it is that *Law in our members, which warreth againſt the law of our minde, and bringeth us captive to the law of ſin and death*; by which every one is *tempted*, when he is *drawn away of his own luſt*, and *enticed*; then *when Luſt hath conceived, it bringeth forth Sin*, and *death* at laſt, as S. *James* teacheth, *James* 1. 13,14. Indeed, carnall men make light of this corruption of Nature, becauſe they do not feel it. *Paul* was alive in his own conceit; he was ſinfull, though he knew it not, ſinfull by nature, *before the Commandement came*, but diſcerned not his wofull ſtate and ſpirituall bondage, under corruption, till *the Commandement* came to his knowledge; then he played *Rex* and *ſlew* him, *ver.*8. And in this reſpect, we all have cauſe to bewaile, not our Weakneſſe, but our Wickedneſſe, and to pray, not onely for Strength, but for Mercy, to pardon and cleanſe us from our Birth-ſin, as *David* did; and to ſtrive, not onely to keep our ſelves unſpotted of groſſe ſins, but to be regenerated and born again, elſe we are undone for ever.

Anſw.

Jam. 1. 14, 15.

Pſal. 51. 7.

Of all the Sons of *Adam*, Chriſt alone needed no regeneration, becauſe he was not conceived and born in ſin, as all others are: But *except we be born again, we cannot enter into the Kingdome of Heaven.*

The third Evill, which came upon us by *Adams* Fall, is Death, as hath been largly ſhewed in our firſt and generall proof of this point, from *Rom.* 5. c. 12. v, and I will not repeat.

3. Death.

But what death? That's the Queſtion:

My Adverſary's Poſition is, that no man ſhall ever periſh in Hell for *Adams* ſin: The Anabaptiſts hold, that *Adam* brought Vanity and Corruption upon all his Poſterity; the

Queſt.

Rom.8.20. earth, and every creature in it, is ſubject to vanity, yet thoſe that die, and have corruption by *Adams* ſin, ſhall not be caſt into Hell; for the Lord ſaith, *The ſoul that ſinneth, it ſhall die, the Son ſhall not beare the iniquity of the Father,* Ezekiel 18.20.

Ainſ. againſt *Anab* p.32.33.

*Anſw.*1. No man is caſt into Hell for *Adams* ſin, himſelf being innocent, but in *Adnm* we all ſinned, as hath been proved: No man dieth of anothers diſeaſe, but if we be infected with the ſame, we die of our own diſeaſe: The Prophet *Ezekiel* ſaith, that *the juſt Child of a wicked Father ſhall live, if he ſeeth all that his Father hath done, and conſidereth, and doth not the like, he ſhall ſurely live,* ver.14,18. but if the *Son* commit the like ſins as the *Father* did, then *they ſhall bear their owne iniquity,* ver.13. This is our caſe in relation to *Adam,* we are all wicked Sons of a wicked Father, there is none of us that doth good, no not one: All *Adams* Sons are inwrapped in his ſin, all are under that common guilt: bring forth a clean Son out of *Adams* loyns, and he ſhall live: there is *duplex reatus, proprius, & communis,* I am guilty of ſome ſins, which another is not, and another is guilty of ſins which I am not; we have our proper faults. But this *one offence,* of which *Paul* ſpeaks, *Rom.*5.12,16,19. doth involve us all in one common guilt; by it all of us being in *Adams* loyns, are alike guilty; and therefore even by that rule (*The ſoule that ſinneth it ſhall die*) we muſt all die, becauſe we all have ſinned. *Sicut omnium hominum natura, ita etiam omnium voluntas originaliter fuit in Adamo.*

*Anſw.*2. As for the kind of death which God threatned to the tranſgreſſion, we ſee it is Firſt, a temporall death, for infants die daily; And grant that *Adams* ſin brought but a temporall death on his Children, yet this proveth that they were ſinners, and guilty in *Adam,* elſe they ſhould not have died: And unleſſe you confeſſe, that Infants are ſinners in *Adam,* ye cannot maintaine the juſtice of God for killing Infants with temporall death, according to that rule, *Ezekiel* 18.20. But

Secondly, If you grant Infants to be Sinners in *Adam,* then it will follow, that the ſame *death,* which is *the wages of ſin,* is

their

their due, unleſſe they be redeemed by CHRIST.

Thirdly, Againe, conſider what death it is that Chriſt doth deliver us from, that kinde of death muſt be confeſſed to be due to ſin, as its wages: But Chriſt doth deliver us not onely from a Temporall death in our Reſurrection, but from Everlaſting death in Hell, as S. *Paul* teacheth, 1 *Theſ.* 1.10. *Even Jeſus, which delivered us from the wrath to come*, ſo Ro. 5.9. *Being juſtified by his blood, we ſhall be ſaved from wrath through him*: After Death now comes the Judgement: Now to what end ſhould Chriſt judge the dead, if there were no other death than the diſſolution of our ſoules from the body? But there is another Death, which is an everlaſting ſeparation from the preſence of God. 2 Theſ. 1.8,9. *He ſhall come in flames of fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord.* To conclude, *Adam*, by his Sin, deprived himſelf of Paradiſe; it is true, but not an earthly Paradiſe onely; he did plunge himſelf into a ſtate of death, not onely temporall, but in Hell: And they that can diſpute againſt this truth now, ſhall be forced to confeſſe it hereafter, and to bewaile themſelves for what *Adam* did before they were born, unleſſe Chriſt redeeme them:

Adam *was not condemned for his own ſin, therefore ſhall any of his poſterity be?* Object. 1.

Yes, unleſſe they be redeemed by Chriſt the ſecond *Adam*; *Adam* deſerved condemnation, but God hath mercy on whom he will; all that are ſinners alike, deſerve the like condemnation; but God of his free Grace doth pluck ſome out of the fire, and gives them remedy by Faith in Chriſt. *Anſw.*

Mr. *Hurd* thus argueth, *Threats are denounced alwaies againſt actuall ſinnes, we never read that they are thundred againſt us for Originall ſinne, they intimate therefore, that the ſinnes, for which men goe to Hell, are their Actuall ſinnes (onely.)* Object. 2. Gods love. pag. 77.

Originall ſin is the greateſt of all others, the ſeed, the ſink, the ſource, and ſpring of all other ſins: This Fleſh is of ſo *Anſw.*

damnable a Nature, that unleſſe our *old man* be *crucified with Chriſt*, unleſſe that *body of Sin* be *deſtroyed*, unleſſe we *crucifie the Fleſh with its affections and luſts*, we are *none of Chriſts*, and if none of his, then we are *under the Law, dead in Sins and Treſpaſſes*; our fleſh, our unregenerate Fleſh carries more ſoules to Hell, than all our Actual ſins, for there is no repentance nor mercy for any Actual ſins, nor victory over them, till this *old man be crucified*, till *the body of ſin be deſtroyed, that henceforth we ſhould not ſerve ſin.* Now what can be ſpoken more ſad to any ſoule, than this, Thou art none of Chriſts? *If you live after the fleſh, ye ſhall die*, therefore fleſh brings death; *That which is born of the fleſh is fleſh*, and *Except ye be born againe, ye cannot ſee the Kingdome of God:* our being in the Fleſh in our natural ſtate, excludes us from the Kingdome of Heaven: Theſe things we read thundred againſt Originall Sin; our Old man will kill us, unleſſe it be crucified; our Body of Sin will deſtroy us, unleſſe it be deſtroyed by the Body of Chriſt; our Fleſh will ſhut us out of Heaven, unleſſe we be new born; And yet do we never read, that threats are thundred out againſt us for Original Sin? Are theſe empty ſounds? Do they not threaten death againſt us? Surely, unleſſe men were dead, they could not chooſe but heare and tremble at theſe thundrings againſt this original, inbred, indwelling Corruption, and in due ſenſe thereof, cry out with the Apoſtle, *Who ſhall deliver me from the body of death? I thank God* for deliverance *by Jeſus Chriſt*, elſe it would undo me for ever.

Rom. 6. 6. Gal. 5. 24. Rom. 6. 6. Rom 8. 13. John 3. 3. 6. Rom. 7. 24, 25.

3. Object. Mr. Hurd, Gods Love, pag 54. *If we be fallen into the guilt of the firſt Sin, and the corruption of Nature only: becauſe we were in* Adams *loynes when he ſinned, and derive our beeing from him, then it will follow, that we ſtand guilty of all the ſins which* Adam *committed from his fall to his lives end; for we were in his loynes as well after his fall, as before, and in every paſſage and variation of his life; he was ſtill a principle of mankinde. But where do we read that we are guilty of any other of his ſins? therefore not of the firſt: And if we are guilty of* Adams *firſt tranſgreſſion, then much more of the ſins of our immediate Parents, in whoſe loynes we were, when they ſinned: But Children are not guilty of their Parents faults, therefore not of* Adams.

Ezek. 20. 5. Ezek. 18. 14.

The

The Scripture doth intitle that ſin and miſery, which entred into the world, and invaded all mankind to *Adams* firſt ſin onely, as ye may ſee *Rom.*5.15,16,17, &c. *The judgement was by one offence unto condemnation,* and herewith we ſhould reſt content. *Anſw.*

The Lord thus ordaining and covenanting with *Adam*, the head of all Mankind, that all ſhould ſtand or fall with him: wherefore, when he brake the Covenant, he forfeited all, and ſo brought all under the imputation of his Sin: The which is not unuſual in Covenants and Contracts between men, as hath been ſhewed before. We were legally in *Adam*, as parties contracting in that firſt Covenant. We ſee, by experience, the truth of our Doctrine (namely) that all *Adams* Poſterity, even Infants, die; we wonder at the cauſe, the Apoſtle tels us, *becauſe in* Adam *all have ſinned, in whom we all were:* This we cavil againſt, and are loath to believe it: As for *Adams* other Actual ſins, the ſtanding, or fall of mankind did not depend on them, the Lord not imputing them unto us, becauſe upon them the Articles of the Covenant did not depend. Even as we ſee a Conquerour grants ſome Caſtle or Town to be held by the beſieged upon certain Articles; upon breach of the Articles, the Caſtle or Town is forfeited, and is imputed to all that be in that Caſtle; But their other particular evil ſpeeches, or actions againſt him that granted their Articles, are not conſidered: So in this caſe. Rom.5.12. 19. 1 Cor.15.22.

But doth it agree with the goodneſſe and juſtice of God to puniſh Adam *and all mankind ſo fearfully, for eating a little fruit?* Object. 4.

That tranſgreſſion of our firſt Parents, was an horrible departing and falling from God the Creator, to their Arch-enemy, the Devil, whom they believed and obeyed, rather than the voice of their God; they were not content with their bleſſed Condition, but deſpiſing it, they withdrew themſelves from the power of God, from his Law and obedience, and wilfully brake that eaſie Commandement given unto them, and ſo rejecting God, were juſtly rejected of God, and brought upon themſelves that death, which was threatned. *Anſw.* *Uſher* ſum. pag. 134.

It

It was not ſo little an offence, as moſt men think it to be; Reverend *Biſhop Uſher* ſhews the hainouſneſſe of that Revolt, and that it did in ſome ſort, contain within it the breach of all the Commandements: See ſumme of Chriſtian Religion, *pag.*134.

5. *Object.* The laſt Objection is here rejected by our adverſaries, as a reaſon of their opinion, that we are not in danger of Hell for

Lond Teſt. p.8. *Adam*'s ſin, for ſay they, *if we had been to ſuffer in Hell, in relation to* Adam *or the Law; then Chriſt alſo ſhould have ſuffered in Hell for us, which he did not.*

Anſw. That does not follow, He that delivers a Debtour out of Priſon, needes not himſelfe lye in Priſon, it is enough that he ſatisfie the Law, and diſcharge all the Debt: So in this buſineſſe, Chriſt is our ſurety appointed of God to beare our

Gal. 4. 5. ſins, he entred into our Bonds, he was *made under the Law to*

Gal. 3. 13. *redeeme us, that were under the Law,* he was *made a Curſe for us, to redeeme us from the Curſe of the Law,* he did *bear our*

Col. 2. 14, 15. *ſinnes in his owne body upon the Croſſe, blotting out the Hand-writing of Ordinances, that was againſt us, which was contrary to us, and tooke it out of the way, nailing it to his Croſſe; and having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them in it,* Hell is the Priſon into which all are caſt, which doe not agree with their Adverſary, and there they lye, becauſe they cannot make ſatisfaction to the Law, becauſe they cannot pay the utmoſt farthing; if they could have ſatisfied the debt, they need not have gone to Hell, the which ſeeing Chriſt our ſurety did, it was no way requiſite, that he ſhould ſuffer in the place of the damned. And therefore I paſſe by as frivolous, thoſe Queſtions; *Whether Chriſt did diſcharge this debt by way of Solution, or by way of Satisfaction? Whether his Suffering were the payment of the very Debt, or of ſomething elſe in its ſtead?* It is ſufficient, that he hath *Cancelled the Hand-writing, that was againſt us*; that *he hath born our Griefs,* that *he was wounded for our Tranſgreſſions,* that *the Chaſtiſement of our peace was upon him, and by his ſtripes we are healed,* and that in him God is well pleaſed with us, having *laid upon Him the iniquitie of us all:* And I conclude this third point, (namely) that ſeeing the

the Lord did threaten Death to *Adam*'s tranſgreſſion, and the Scripture tells us, *Death is the wages of Sin*, and that *Jeſus delivered us from the wrath to come*: Therefore that Covenant did threaten a future wrath to all ſinners, under which they lye, till they be redeemed by Chriſt, which is the third and laſt Branch of our Doctrine, briefly to be touched. Rom. 6. 23. 1 Theſ. 1. 10.

You have ſeen, Firſt, How God made a Covenant with *Adam*; Secondly, How *Adam* by breaking it did plunge himſelfe, and all his poſterity, into a ſtate of Sinne and Death.

The third Branch followes (namely) that all men lye under the Breach and Curſe of that firſt Covenant, till they be actually Regenerated, and planted into Chriſt the ſecond *Adam*, by whom alone we have deliverance from it. This is evident by our Saviours words, Joh. 8. 36. *If the Son ſhall make you free, then are ye free indeed.* The naturall man, howſoever he thinketh himſelfe free, yet in truth he is in Bondage under Sin, in the Gall of Bitterneſſe, and Bond of Iniquity, the very Servant of Corruption, and in that ſtate ſhall for ever remain, unleſſe the Son doe make him free. Third Branch of the Doctr. Rom. 6. 17.

For alas, what elſe can relieve you? 'Tis not the Wiſdome of *Plato*, the Learning of *Ariſtotle*, nor the Juſtice of *Ariſtides*, &c. Nor all the Honeſty, and ſeeming Vertues of thoſe Heathen Worthies; 'Tis not all the morall Honeſty, and Civility of Chriſtians, nor their outward priviledges in Chriſtianity. 'Tis not any or all of this can ſerve the turne, whatſoever is ſhort of Chriſt, whatſoever is ſhort of Regeneration, is ſhort of Salvation: 'Tis nothing but Chriſt the ſecond *Adam*, in whom the new Covenant of Grace is eſtabliſhed, that can deliver a man from the ſtate of Sin and Miſery, in which all are borne. Reaſon.

It doth offend the Eares of many, eſpecially Scholars to heare us ſay, that thoſe antient Philoſophers and ſearchers of Wiſdome, that all that ever be born of *Adam*, whether Turks, Pagans, or Chriſtians be under Sin and Death. They cannot conceive that men of ſuch Honeſty, and Devotion in their way ſhould be Damned; They cry out againſt this

Doctrine, as harsh and uncharitable. But whats the reason hereof? Surely because they doe not well understand, or not remember the Nature of the Covenant of workes, and the state of all men under it, till they be actually planted into Christ: Men doe not consider under what Covenant they are, they doe not heare the voice of that Covenant, shutting up all under wrath, who doe not performe absolute, perpetual, personal, and sinlesse obedience; the Covenant of workes, knowes no Mercy, it curseth every Transgression; it accepts not of Repentance, nor of doing our best, all men out of Christ are *under the Law*, (that is) under these strict termes, to *doe it*, or *dye*. Indeed if Salvation were disposed and bestowed according to mens good Intentions, or morall Honesty, or the like good workes, then there were hope of moral Heathens, Turkes, Papists, and meerly civilized Protestants; But poor Souls all this while, ye look for Salvation in the Covenant of works; know therefore for certaine, that

1 John 5. 12. Rom. 8. 1. *He that hath the Son hath life, he that hath not the Son, hath not life. There is no Condemnation to them that be in Christ Jesus,* and nothing but Condemnation to them that be out of Christ: A man may really be under the Law, and but seemingly under Grace; many thousands doe apply to themselves the promises of the Gospel, and of the new Covenant, when as they are not gotten one step out of old *Adam*, when as they are still under the Law; you must look to it, that your state be changed, that ye be translated from the Covenant of Nature to Jesus Christ effectually, and then you are under Grace, then are ye free indeed, Christ restores us all that we lost in *Adam*.

By the first *Adam*, I told you we have three evills. First, Imputation of his transgression; Secondly, Corruption of our Nature; Thirdly, Death. Answerable whereunto, we have three good things by Christ; First, Imputation of his Righteousnesse; Secondly, Renuing of Nature; Thirdly, Life. These things are evidently set forth in that Comparison, which S. *Paul* makes between Christ and *Adam*, *Rom.* 5.14.

Three good things by Christ.

First, For imputation of Christs Righteousnesse, *v.* 16. 18. *The judgement was by one offence to condemnation, but the free*

gift

gift is of many offences to juſtification; and ver. 18. *As by the offence of one, judgement came upon all to condemnation, even ſo by the righteouſneſſe of one, the free gift came upon all men to juſtification of life.*

Secondly, for renuing of our Nature, Chriſt makes *new Creatures*; We are *circumciſed in him, with the Circumciſion made without hands, in putting off the body of the ſins of the fleſh; and you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickned together with him.* 2 Cor. 5. 17. Col. 2. 11, 13.

Thirdly, Laſtly for Life, *Rom* 5. 17. *Much more they which receive abundance of Grace and of the gift of righteouſneſſe, ſhall reigne in life by one Jeſus Chriſt*; And again ver. 21. *As ſin hath reigned unto Death, even ſo might grace reigne through righteouſneſſe unto eternall life by Jeſus Chriſt our Lord:* In which compariſon of Chriſt and *Adam*, ye ſee that we gain in Chriſt what we loſt in *Adam*: Grace is as powerfull to ſave, as Sin to deſtroy: Guilt by *Adam*, Righteouſneſſe by Chriſt; Corruption by *Adam*, Regeneration by Chriſt; Death by *Adam*, Eternall Life by Chriſt: where for concluſion, I would have this one thing diligently noted in this comparing of Chriſt with *Adam* (namely) that our Redemption by Chriſt, is a ſure proof of our undoing by *Adam*: Now take away the former, the tranſgreſſion of all men in *Adam*, and ye overthrow the latter, to wit, the Redemption of the world by Chriſt: if any did not fall in *Adam*, they need no redemption by Chriſt; but ſeeing all need to be redeemed by Chriſt, therefore all fell in *Adam*, which is the ſubſtance of the truth delivered againſt the Hereticall Poſition laid down in the *Lond. Teſt.* above.

That which remains is by way of uſe, to humble every ſoul of us under the ſenſe of our curſed eſtate in Nature; To make us to obſerve the croſſings, the rebellings, the untowardneſſe, and indiſpoſition that is in our hearts againſt the will of God: It is evident, that we are born in ſin, becauſe we need not be taught to ſin, as we are taught every Art, that is not naturall, we muſt be taught to read, to write, to work in this or that Art, but we ſin without teaching, as the young Snake doth hiſſe and ſting. *Uſe.*

We ſhould repent and bewaile our Originall corruption, eſpecially the luſtings and workings of our old man, with the ſeveral aggravations thereof:

1. In regard of its Univerſality, and ſpreading over all the parts and faculties of our Soul and Body, the Mind, the Conſcience, and Heart, the Will, the Memory, the Affections: All the members of the Body, are inſtruments of it, all Parts are infected with its poyſon.

2. In regard of its Cloſeneſſe, and Adherence to us, as cloſe as our Fleſh, as our Members; It doth caſt a contagion and defilement upon our beſt actions.

3. In regard of its Strength, and Power to hinder Good, to incline to Evil.

4. In regard of its Policies and Compliances, of its Reaſonings and Temptations.

5. In regard of its Fruitfulneſſe, continually it worketh in us to bring forth fruit unto death.

3. Treatiſe of the ſinfulneſſe of Sin.

Theſe, and ſuch like Aggravations, of this Birth-ſin, are excellently drawn by that learned man Doctor *Reynolds*, who hath with much ſpiritual skill and obſervation, diſſected that Body of Sin, whereby others may be brought to ſee and bewaile their wretched eſtate in Nature: How light ſoever many reckon of this ſin, it is that which doth coſt the children of God more ſighs and groanes, more ſhame and bitter conflicts, than all their Actuall ſins; you ſee how S. *Paul* mourned and ſtruggled under it, *Rom.*7. It is it which doth coſt the Miniſters of Chriſt more pains to convince people of it, to make them ſenſible of their ſtate in it, than of any of their other Actuall ſins: Men are not eaſily convinced of their naturall Blindneſſe, Ignorance, Unbelief, Hypocriſie, Security, hardneſſe and deceitfulneſſe of Heart, and that Bedroll of luſts and wickedneſſe, that is in the beſt civiliz'd unregenerate man or woman in the world: O that God, which raiſed Chriſt from the dead, would by the ſame mighty power of his Spirit, quicken every ſoul among you, that is dead in ſins and treſpaſſes, and make you to lay it to your hearts, that if you be not better than Nature made you, you are undone for ever, that if you be not regenerated, you are under the

the Law, and muſt anſwer for your ſelves, and have no Mediatour.

1. That you may ſee your ſelves in a ſtate of Death and Condemnation.

2. In a ſtate of Enmity and oppoſition to God, and every thing that is holy and good, even *the Wiſdome of the Fleſh is Enmity againſt God.*

3. That you are in a ſtate of Unſufficiency every way to help your ſelves, that ſo you may more ſeriouſly, with hungring and thirſting, ſeek unto Chriſt for help. Of Redemption by Chriſt, we are to ſpeak in the next Chapter.

By this that hath been ſaid; Firſt, many vulgar miſtakes about the Image of God in *Adam*; Secondly, and how all ſinned in *Adam*; Thirdly, what death was threatned for Sin; And Fourthly, mans wrethed eſtate by Nature are diſcovered and cleared. Application.

Cap. VIII.

Errors againſt Jeſus Chriſt one Mediatour.

HEre are four groſs Errors uttered with great boldneſſe;
1. *Error.* *First, That Hypoſtaticall union and communion of Properties, are but reall Contradictions, and the Frog-like croaking of the Dragon, the Beaſt, and the falſe Prophet*, &c.

Of the Union of Godhead and Manhead in one perſon of
Lond. T. p. 9. Chriſt, and of the communion of Properties by vertue of that Union; I have ſpoken enough already, (*chapter* 4. and therefore ſhall ſpeak nothing more to this bold Blaſphemy.

Nor of the ſecond Error, which affirmeth, *That ſpirituall*
2. *Error.* *Life, Breath, or Soule, are ſubject to the Grave, as well as the Body or Fleſh; for Chriſts Soule, as well as his Fleſh, was in Hell, that is, the Grave, or bonds of Death, ſo that he wholly died for us.*

For this matter will now fitly be handled, *infra* cap. 18. wherein is expreſly handled, the Doctrine of the future ſtate of mens ſouls onely. To affirm that his Soul was in the Grave as well as his Fleſh, is contrary to thoſe Scriptures, which teſtifie that Chriſt our Mediatour, at his death, yeilded up the Ghoſt, *commending* his *Spirit* into the hands of his *Father* (as *Stephen* did) promiſing the converted Thiefe, that *the ſame day he ſhould be with him in Paradiſe*, Luke. 23. 43. which ſurely is not the Grave. His body onely was taken downe from the Tree, and laid in a Sepulchre: And whereas it is ſaid, that *Chriſts ſoul was not left in Hell*, Acts 2.31. the text expounds it ſelf of the *Reſurrection of Chriſt*, for S. *Peter* comparing *David* and *Chriſt* together, ſaith, that *David is both dead and buried, and his Sepulchre is with us unto this day*; *David* is not riſen from the Grave, his body

Mat. 27. 50.
Luke 23. 46.
Ver. 43.

Acts 13. 29.
Acts 2. 31.

body sees corruption: but of Christ it is said, that *his soule was not left in Hell, neither did his flesh see corruption*: *Soule* then in this place cannot be taken properly for the spirituall part of Man, but for the life of Christ, as it is expressed, ver.24. *Whom God raised up from the dead, having loosed the paines of death* (that is, the power of Death, and bonds of the Grave) *becaufe it was not possible that he should be holden of it.*

The third Error is scarce fit to be repeated, it is surely the foam of a distemper'd Brain; for what sober man would affirm, *That Christ ascended upwards from the earth, into some part of the celestiall Bodies, and that without doubt he must be in the most excellent, glorious, and heavenly part thereof, which is the sunne?* 3. *Error.*

Poeticall wits make sport with a man in the Moon; But did it ever enter into the heart of a Christian, to think that the body of Christ is in the Sun? The Scripture teacheth us to speak more soberly and reverently of that Article and Mystery of our Faith (namely) *That our Lord Christ, when he had finished his Sufferings, and overcome Death by his Resurrection, went up into Heaven to the right hand of the Majesty on high, that he might fill all things, and for ever appeare as an Advocate in the presence of God for us, and there to sit and rule, till all his enemies be made his footstoole.* There S. *Stephen* saw him *standing on the right hand of God*: And the Angels told the Apostles, *Acts* 1.11. that *this same Jesus, which is taken up from you into Heaven* (not into the Sun) *shall so come in like manner, as ye have seen him go into Heaven.* He went into Heaven, and from thence he shall come in great glory *to convince all ungodly men of all their hard speeches, which they have spoken against him.*

Eph.4.10. Heb.1.3.13. Heb 9.24. 1 Pet.3.22. Acts 7.45. Jude v.15.

That which best deserves our examination in this eighth Chapter, is this, *That Christ did not, by his death, purchase Life and Salvation, no not for the Elect; for it was not the end of God in loving of Christ, to purchase Love and Life, but Christ himselfe was purchased by love, that he might make out love, and purchase us to love; for Christ came not to reconcile God to men, but men to God*, &c. *Sect.*1. 4. *Error.*

These

Theſe affected expreſſions do vary from the form of ſound words uſed in Scripture; and though there be ſomething of truth in them, yet for the Doctrine and ſubſtance of them, they are unſound, and lead into a dangerous Error, even denying the vertue of Chriſts Blood.

Sect. 2. Two-fold love of God.

Now that ye may diſcerne what is Truth, and what is Falſehood in them, you muſt diſtinguſh of a two-fold love of God, there is *Amor Benevolentiæ*, the love of Gods good will, and this is one of his Attributes (namely) his free Grace, which is the firſt moving wheel in the work of mans Redemption: From this Love it is, that God ſent his Son into the world, *John* 3.16. *God ſo loved the world that he gave his onely begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* This love was hid in God from Ages and Generations, but now *the Grace of God, which bringeth Salvation, hath appeared to all men*, eſpecially in this, *becauſe God ſent his onely begotten Son into the world, that we might live through him.* This Love is not purchaſed by Chriſt, for this Love gave Chriſt.

Titus 2.11. 1 John 4.9.

Secondly, But there is another Love, *Amor amicitiæ* a love of Friendſhip and Reconciliation between God and man, who was at enmity with God: *Cum ſalvandi affectus eſſet in Deo, ejuſque egreſſus à juſtitiâ pro peccato læſâ impediretur, ablato per inter venientem ſatisfactionem impedimento, affectus iſte in effectum exiit, ſcripta* Remonſt. pag. 283. And this is the proper effect of Chriſts Blood, according to that 2 *Cor.* 5. *God was in Chriſt reconciling the world to himſelfe, having made peace through the blood of his Croſſe, to reconcile all things to himſelfe, and you that were ſometimes alienated, and enemies in your mindes by wicked works, yet now hath he reconciled in the body of his fleſh through death.* Reconciliation is between perſons at odds, and Chriſts Death was it that removed the enmity between God and Man (namely) the Law of Tranſgreſſions, the Juſtice of God, the Truth of God in that ſentence againſt Tranſgreſſors; All which ſtood between God & us, a sa rock of Separation, through which it was impoſſible for Gods pleaſed face to ſhine upon the Sinner; if Chriſt had not made peace through the blood of his Croſſe, we had

Rom. 5.10. Col 1.20, 21, 22.

lain

lain for ever under the weight of his wrath: He procured for us his Fathers Pardon; *Father forgive them*; without which pardon we muſt have been beaten with many ſtripes, and born the puniſhment of our own ſins in our own bodies and ſoules for evermore.

Thus you ſee, how Love gave Chriſt, and how Chriſt purchaſed Love for ſinners, *He delivered us from wrath to come*, 1 *Theſ.* 1.10. Wrath is gone forth upon all through *Adams* tranſgreſſion: All unbelievers are under wrath, and there remaine eternally: *Joh.* 3.36. *He that believeth not the Son, the wrath of God abideth on him.* And ſo every Believer may truly ſay, they were once Children of wrath, in a ſtate of wrath, but now are relaly delivered from wrath to come; when of unbelievers, they were made Believers.

Therefore we are to hold it as a pretious Truth of God, that Chriſt our Mediatour did by his Blood truly and really purchaſe Life and Salvation for the Elect from the hand of his Father, that *he gave himſelf a Ranſome for all to be teſtified in due time*, 1 Tim. 2.6. that *the Son of Man came not be miniſtred unto, but to miniſter, and to give his ranſome for many*, Mat. 20.28. that *by his blood he obtained eternall redemption for us*, Heb. 9.12. Thoſe words λύτρον, ἀντίλυτρον, λύτρωσις, do ſignifie a ſatisfactory price paid for ſetting free of a captive taken in War, or otherwiſe, and detained by the Enemy as Priſoner, till he be ranſomed; and being applied to Chriſt, it doth ſignifie that price which Chriſt paid in to the Juſtice of God, detaining us Sinners, as Captives, in the hands of our Enemies, Sathan, Death, and Hell. And that price was not *ſilver* or *gold*, or any ſuch *corruptible thing*, but *the precious blood of Chriſt, as of a Lamb without blemiſh.* Chriſt himſelf was that Price given, his Righteous ſoul for our Sinfull ſouls, and being accepted of the Father on our behalf, we are ſet free from Gods wrath, and from Sathan, who was as Gods *Jaylour* or *Officer*, under whoſe power we were kept; but as in our Law, when once the Law is ſatisfied, and the Priſoner diſcharged by the Judge, the Jaylor hath no farther power to detain the Priſoner; ſo the price of our Ranſome being paid by Chriſt, and accepted by God our Judge,

1 Corin. 6.20. 1 Cor. 7.23. Bought with a price.

ἀντίλυτρον. λύτρον. λύτρωσιν.

1 Pet. 1.19.

Mat. 5.25.

the Devill has no farther power over us, our ſouls are ſet at liberty.

Here, for concluſion, note that one's redemption may be procured two manner of waies, either by ſtrong hand, or elſe by a price paid: In the former way Chriſt hath redeemed us out of the hand of the Devil (namely) not by giving any price or ſatisfaction to him, but by ſtrong hand; Chriſt conquered the Devil, *he ſpoyled Principalities and Powers*, and ſo delivered us out of his hand by way of reſcue, as *Abraham* reſcued *Lot* out of the hands of *Chedarlaomer*, who had taken him Priſoner: Chriſt did *bind* that *ſtrong man*, and ſo delivered us as a prey out of his teeth: but he was to deal otherwiſe with God, not by way of force, but by way of a price paid to the juſtice of God; he delivered us from his wrath to come, without which ſatisfactory price, Life and Salvation could never be procured to our poor Souls; and therefore S. *Paul* calls the inheritance of the Saints in Heaven, *a purchaſed Poſſeſſion*, Eph. 1.14. And again, he is ſaid *to purchaſe his Church with his own Blood*, Acts 20.28. Now if Chriſt did purchaſe his Church by his Blood, and *ranſome our Sins by his Blood*, Eph. 1.7. and *purchaſed the heavenly Inheritance by his Blood*, v.14. How ſay theſe men, that Chriſt did not purchaſe Life & Salvation, no not for the Elect? Chriſt doth not onely hold forth Love and Life, but he did firſt purchaſe it, and then held it forth; he was firſt offered for Sinners, and then offered to Sinners by the Goſpel; *This word God ſent unto the Children of* Iſrael *preaching peace by Jeſus Chriſt*, Acts 10.36. *Thus it is written, and thus it behooved Chriſt to ſuffer, and to riſe from the dead the third day, and that Repentance and Remiſſion of ſins ſhould be preached in his Name amongſt all Nations*, Luke 24. 46,47.

Col. 2.15.

Gen. 14.

Application. So if the Queſtion be, whether Chriſt did purchaſe Love and Life for the Elect? The Anſwer is, firſt, that he did purchaſe the love of Reconciliation for Sinners, though not the love of Gods Grace which gave Chriſt. And ſecondly, this Purchaſe was made by a Price ſatisfactory, and of value anſwerable to the ſouls redeemed; and the Inheritance purchaſed, a Price, I ſay, paid not to Sathan, but to the Juſtice of God.

CAP.

Cap. IX.

Of Univerſall Redemption, and ſome Miſtakes therein cleared.

YOu have ſeen how Chriſt hath purchaſed Life, and Liberty, Salvation, and Remiſſion of Sins: The next great queſtion is, for whom he hath done all this, whether for all men whatſoever, or for his Church onely.

The Errors noted in the *London Teſtimony*, pag. 9, 10. are theſe eſpecially; *Firſt, That Chriſt was given to ſatisfie for the ſin of* Adam, *and for all the ſins of all mankinde: Secondly, That Chriſt intended the benefits of his death (namely) remiſſion of ſins, and eternall life to all, even to thoſe who draw back to perdition, as well as for thoſe who believe to the ſaving of the ſoule.* *Error.* 1.

Thoſe other words (namely) *that if Chriſt died onely for ſome, and yet God commanded the Goſpel to be preached to all, then God commands a lie to be preached to the moſt part of men; and that they take away the true Goſpel and ground of Faith, and introduce a falſe Goſpell, which affords men no ground to believe.* Thoſe words, I ſay, are rather Arguments to prove the former opinions, than a diſtinct opinion from them; and ſo they ſhall be conſidered in the Anſwer. 2.

The third Error (namely) is, *That though Heathens, Hypocrites, and Devils, have for a time damned themſelves, yet by the Covenant of generall Redemption, our God will deliver thoſe Priſoners out of the pit of Hell; and they, with thoſe few that are Believers, ſhall feele and poſſeſſe in due time the bleſſedneſſe of it, to their everlaſting ſalvation and comfort.* 3.

This Error (namely) of the Redemption and poſſibility of ſaving the Damned, hath been confuted already: Never did the greateſt Patrons of generall Redemption extend the benefit of it to finally impenitent perſons, much leſs to the damned;

ned; it being so flat against the Scripture, which saith, that *He that believeth not the Son, shall not see life, but the wrath of God abideth on him*, John 3.36. and if they be once damned, their state is unchangeable, if the soul be once lost, *What shall a man give in exchange for his soule?* Mat.16.26. There is *no redemption from Hell.*

The state of the Question.

My businesse therefore will be to help your Understandings in the two Branches of the former Opinions (namely) concerning Christs Satisfaction by his Death upon the Cross, for all the Sins of all Mankind; And concerning the intention of the Father and the Son, (namely) that all should partake of the benefits thereof, even the damned.

1.

But before I enter upon discussing of the point, I shall crave leave to present to the Reader, a short view of the Doctrine of the *Arminians*, touching this point, as they themselves have declared it at the Synod of *Dort*, in that large and subtile Book of theirs, intituled, *Scripta Synodalia Dordracena Ministrorum Remonstrantium circum secundum de Universalitate mortis Christi Articulum*, they set down their opinion in these Theses, pag.280.

1. *Pretium redemptionis quod Christus patri suo obtulit, non tantùm in se, & per se toti generi humano redimendo sufficiens est, sed etiam pro omnibus & singulis hominibus ex decreto, voluntate, & gratiâ Dei Patris persolutum est, ideoq; à participatione fructuum mortis Christi, nemo absoluto & antecedente Dei decreto prorsùs excluſus est.*

1. The price of Redemption, which Christ offered up to his Father, is not onely sufficient in it selfe, to save all Mankind, but it was also paid for all and every man by the decree and gracious will of the Father; and therefore from partaking the fruit of his Death, no man is excluded by any absolute decree of God.

2. *Christus merito mortis suæ Deum Patrem universo generi humano hactenus reconciliavit, ut Pater propter ipsius meritum, salvâ justitiâ & veritate suâ novum gratiæ fœdus cum peccatoribus & damnationi obnoxiis hominibus, inire & sancire potuerit & voluerit.*

2. Christ, by the merit of his Death, hath thus far forth re-

reconciled his Father to all mankind, as that his Father, for his Death's sake, is enabled and willing to make a new Covenant of Grace with lost Sinners, without any injury done to his Justice or Truth, or without any let or hindrance from his Justice and Truth.

3. *Etsi Christus pro omnibus & singulis hominibus reconciliationem cum Deo, & remissionem peccatorum promeruerit, nemo tamen secundùm novi & gratiosi Fœderis pactum aliter, quam per fidem beneficiorum morte Christi partorum reipsâ fit particeps, nec peccata hominibus peccatoribus remittuntur, antequam actu & verè in Christum credant.*

3. Although Christ hath merited Reconciliation, and Remission of Sins for all and every man in the world, yet according to the tenour of the New Covenant, No man is actually partaker of the Benefits of Christs Death, but by Faith, neither are mens sins forgiven, untill they do actually and truly believe in Christ.

Then follows a Declaration of their sense and meaning in those Theses, concerning the Death of Christ in these words following.

1. *Redemptio sive reconciliatio & satisfactio nihil aliud est quam partis offensæ placatio, sive actio vel passio talis qua offenso alicui satisfit hactenus, ut in gratiam cum eo qui offendit redire velit. Hinc est, quod electi, cum sint dilecti summa ac peremptoria dilectione, reconciliari & redimi, nec possunt, nec, necesse habent*, pag. 281.

1. Redemption, Reconciliation, and Satisfaction, is nothing else but the pacifying of a party offended by some action or suffering, wherewith the party offended is satisfied so far forth, as that he will receive into favour the party offending; hence it is, that the Elect, seeing God intirely loves them, cannot be said to be redeemed, or reconciled; neither is there any neede of Reconciliation for them.

2. *Reconciliationem hanc sive propitiationem, Actionem Jesu Christi esse statuimus, quâ justitiæ Divinæ, quæ obstaculo erat quo minus peccatores sine ullâ odii contra peccatum Declaratione in gratiam secum recipere vellet, satisfactum est. Effectum hujus esse dicimus divinæ gratiæ impetrationem*, id est,

non quidem Actualem nostri omnium Restitutionem in Gratiam; sed restitutionem in talem statum, in quo Deus nobis, non obstante ampliùs justitiâ vindicatrice, secundùm Gratiæ, & misericordiæ suæ affectum, de novo beneficia sua communicare & potest & vult, eâ lege & Conditione, quâ sapientiæ ipsius consultum videtur (pag.283.)

2. This Reconciliation is the worke of Christ, whereby he hath satisfied Gods justice, and removed that impediment, which hindered the Actuall receiving of sinners into favour, till God had shewed his hatred against sinne: The effect of this work of Christ is the impetration and procuring of Gods favour, by which impetration or obtaining of Gods favour, we doe understand an actual restoring of all men into peace with God; But the restoring of them into a Condition or Estate, in which God may now, without wronging his Justice, communicate of his Grace unto us, and is ready to doe it upon such Termes and Conditions, as himselfe shall limit and appoint.

3. *Ista Conditio est fidei & obedientiæ postulatum, sub promisso Gratiæ & Comminatione pœnæ sancitum: proinde hâc Conditione positâ, fieri potest, ex natura rei ipsius, ut fructus impetratæ gratiæ ad eos non perveniat, quibus tamen impetrata est*, id est, *iis non applicetur id quod impetratum est, quia Deo mandanti resistere possunt omnes & singuli propriâ suâ voluntate & malitiâ. Gratia enim hæc impetrata est peccatoribus, quatenùs in communi lapsus & peccati statu; aliisque peccatis, (exceptâ solâ impœnitentiâ) considerantur, & quidem eâ lege, ut fructus ejus Gratiæ solis fidelibus (quâ talibus) obtingat, infidelibus verò & rebellibus, (quâ talibus) non obtinget, eodemque loco habentur, tanquam si gratia impetrata ipsis nunquam fuisset*, pag.284.286.

3. Those Terms and Conditions, are Faith and Obedience, required and established under promises of Mercy, and threatnings of Punishment, this being the condition of our Reconciliation, it is possible, and not against the Nature of the Covenant, that the Benefit of this Grace obtained for all, shall not be enjoyed by any of them, for whom it was obtained and intended, because all and every one may resist the

the Command of God, requiring of them Faith and Repentance, through their owne wilfulneſſe and wickedneſſe. For this Universall Grace is obtained to ſinners, as they are conſidered in the common ſtate of the fall, and of all their other ſinnes (Impenitencie only excepted) yet with that condition, that the benefit of that Grace ſhall actually be applyed, and partaked of onely by Believers; But Unbelievers, and ſuch as reſiſt and rebell againſt the Grace offered, are in as bad caſe, as if Chriſt had never died for them, nor obtained any favour at Gods hands for them.

4. *Effectus ille quem impetratæ reconciliationis voce deſignamus, pertinet ad omnes & ſingulos nullo prorſus diſcrimine vel temporis, vel ætatis, vel perſonarum, vel locorum; adeo ut omnes & ſinguli à Deo propter Chriſtum eo loco habeantur: ut,* 1. *Neminem eorum propter ſolum Adami peccatum æternis cruciatibus punire velit.* 2. *Neminem vocatorum etiam ob peccata actualia, vocationem ad fidem & reſi piſcentiam antecedentia à ſe rejicere, ſed omnium & ſingulorũ miſereri velit, ſi modo actu ipſo à peccatis reſipiſcant, & in Chriſtum credant, vitamque in melius commutent.* 3. *Neminem eorum, qui in Chriſtum credunt ob infirmitates & imbecillitates, quæ quidem verè tales ſunt condemnare velit, ſed ſolos tantum illos fructu gratiæ impetratæ privare, & æterna pœna afficere, qui nova & vinc bili Contumacia ac rebellione divinam gratiam aſpernantur, Benefactorem, & Redemptorem ſuum reſpuunt, & æterna vita ipſi ſeſe indignos reddunt propria ſua incredulitate & inobedientia; Qui propterea quod credere nolint in hunc Redemptorem ſuum, cum per Gratiam poſſint, reos ſeſe faciunt juſtiſſimi ſupplicii, & effectu impetratæ reconciliationis culpa ac merito ſuo privant.* pag 285.

4. That effect of Chriſts death, which we call purchaſed or procured reconciliation doth pertain to all and every man indifferently, without any difference of Time or Age, or Perſons, or Places, in ſo much, that all men whatſoever are for Chriſts ſake, in ſuch reſpect with God, that firſt, he will puniſh none of them, with eternall Death for the ſinne of *Adam* onely: ſecondly, that God will reject none of them that be called for any of their Actuall ſinnes committed before

fore their calling, but he will have mercy upon them all, if they actually repent and believe, and amend their lives: Thirdly, that God will not condemn any of them that believe in Christ, for their daily sins of infirmity and weakness: But such, and onely such, as by their new and wilfull obstinacy, do spurn at the Grace offered, and despise their Redeemer, they judge themselves unworthy of eternall life, and do justly deprive themselves of the benefit of that Grace which was purchased and procured for them; because they would not believe in Christ, when as by the help of Grace they could, they are deservedly deprived of the mercy which Christ procured for them, and make themselves guilty of their own just condemnation.

By this short draught of the *Arminian* Doctrine, you may perceive from what corrupt Fountain these new and bitter Streames of false Doctrines have flowed: And it may serve to make us bewaile the giddinesse, partiality, and undiscerning spirit of our people, who in the compasse of ten or twelve yeares, cry down Arminianisme in a party, against whom they are prejudiced, and cry it up again, and admire it, when it is set forth in an Independent dresse: Most people *hold the faith of our Lord Jesus Christ with respect of persons.*

Jam. 2.1:

The particular Errors of this Declaration will fall under consideration, in handling of the main Question, which now follows.

Against the two Errors before-mentioned, I oppose these two positions as the most certain Doctrine of the Scripture: (namely) First, Christ was not given to satisfie for all the sins of all mankind; the price of Redemption was not paid for all and every man, that is, in their room and stead; his blood was not shed to satisfie the justice of God, and to obtain Reconciliation and Remission for the sins of them that perish, as well as of them that be saved.

The second is, That Christ in dying, intended a spirituall benefit to his Church; neither was it the intention of God the Father in giving his Son, nor of his Son in laying down his life, that all and every man should be redeemed by it.

For

For proof of the former, I offer these Reasons; First, they which are reconciled by Christs Death, are saved by his Life: *Rom* 5.10. So S. *Paul*, *If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life*: But all are not saved by his life, therefore all are not reconciled & redeemed by his death. 1. *Position.* 1. *Reason.*

Christ paid a Ransome for all, even for them that perish, but they, through unbelief, did not apply it. Object.

This is no Solution to the Argument, but a farther Confirmation, shewing a reason why all are not ransomed by the price of Christs Death (namely) because it is not given to all to believe on the Son of God: if it were paid for all, then should all be set free; for what wise man will pay a great price for a Captive, if he knows for certain, that the Prisoner shall receive no benefit by it? Deliverance of the Captive is the very end wherefore his ransome was paid, and therefore seeing that end is not enjoyed by all, we gather, that is was not paid for all: Christ wil not lose the price of his own blood, *Those whom thou gavest me, I have kept, and none of them is lost, but the son of perdition*, and he is lost, because he was not given to me to save: Of that distinction between the Impetration, or procuring of Reconciliation for all, and the Application thereof, I shall speak anon. *Answ.* John 17.27.

My second Reason is this, The wrath of God remains on them that perish, therefore they were never redeemed from it: Conceive it thus, To die for one, is by his own death to free another from death; To die *ejus loco*, *& vice*, in his room and stead, that the other may live, as 2 *Sam* 18.33. *Would God I had died for thee, O* Absalon, *my son, my son*; that is, ô that I had died, and thou hadst lived, that my life had gone for thine. Thus Christ died for us, *Rom* 5 6 8 *While we were yet sinners Christ died for us*, (that is) to deliver us from death, according as it is written, *Gal.* 3.13. *Christ hath redeemed us from the curse, being made a curse for us*; Christ being made a Curse for us, does remove the Curse from us; but if the Curse doth still rest on us, it is because he was not made a Curse for us: God doth punish the sins of the Elect upon the person of Christ, but the sins of others, that do not believe, 2. *Reason.* John 3.36.

lieve, in their own persons, *Joh.*8.24. therefore if any do bear the punishment in his own person, it is a sign that Christ hath not born it for him. If any be cast into Prison, till he pay the utmost Farthing, it is a sign that Christ the Surety, has not paid the Debt for him. The Argument may be thus framed, None of those for whom Christ died, are condemned: *Who shall condemn? It is Christ that died*, Rom.8. 34. The force of that Consolation is this, That none of those for whom Christ died are condemned: but there be many thousands that are condemned, therefore there be thousands for whom Christ died not.

3. *Reason.* My third Argument is taken from the falshoods and absurdities, which follow upon this Arminian Doctrine: For if Christ died to satisfie for all men alike, promiscuously and indifferently, as they are the Sons of *Adam*, and that all mankind is alike redeemed, and restored into a state of Grace by the merit of his Death; then this is done either actually, and absolutely, or under condition of Faith; if actually and really, then none could perish, be they Turks, Pagans, Infidels: but this the Arminians themselves disclaim; they teach, that though remission of sins be procured, merited, and acquired for all, yet none partake thereof actually, but Believers: if conditionally, that is, for so many of them as will believe in the Redeemer, then it will follow, that possibly Christs death may be in vain, and so instead of dying for all, he dyed for none, because (say they) Christs work in dying is perfect in every respect; *Etiamsi impetrata redemptio nulli individuo, actu ipso, fuisset applicata*; though no particular man or woman in the world, were ever saved by it: But grant that some do fulfill the conditions of the new Covenant, yet of this Doctrine of Christs dying for all, and not saving all, for whom he died, it will follow, that Christ died in vain, and shed his Blood in vain, and in vain procured Reconciliation for the greatest part of mankind, seeing the greatest part of mankind are not Believers: Now it is grosse to affirme, that Christ died in vain, either for all, or for the greatest part of men; that opinion is not to be admitted, which makes Christ to have died in vain (1 *Cor.*15.17.) *If Christ be not raised,*

raiſed, your faith is vain, ye are yet in your ſins; but ſo doth this Doctrine, it makes Chriſt to have died in vain, if not in reſpect of all, yet of the greateſt part of mankind: that opinion is not to be received, which denies Chriſts ſpeciall love to them for whom he died (for *greater love hath no man than this, that a man lay down his life for his friends*, John 15.13.) But ſo doth this opinion for Univerſal Redemption; for hereof it follows, that Chriſt died for ſome, whom he did not intirely love; hereof it will follow, that *Cain* and *Judas* are as truely redeemed by Chriſt, and as much beholding to Chriſt for his death, as *Peter* and *Abel*; for by this Doctrine, Chriſt has done his part for all alike; he intended Salvation no more to one than to another; he died not for any man or woman by name, but for all in generall, which is contrary to that of *Paul*, Gal.2.20. *Chriſt loved me, and gave himſelfe for me*, the *Redeemed* of the *Lord* are *called by their Names*. Iſaiah 43.1. *I have formed thee, I have blotted out thy tranſgreſſions as a cloud*; The Lord knoweth all his creatures whom he hath formed and made, ſo alſo whom he hath redeemed. *Iſa.* 44.21,22. And they are a peculiar people culled out of the world, as in that Thanſgiving-ſong, *Rev.* 5.9. *Thou haſt redeemed us to God by thy Blood out of every kinred, and tongue, and people, and nation*, and *marked* or *ſealed us up for the Lords people*: Rev.7.5. Of ſuch a Tribe ſo many, yea, *Chriſt calleth his own ſheep by name*, John 10.3. their names are written in the Lambs Book of Life, therefore to ſay, that Chriſt died for ſome, whom he did not intirely love, or that he intirely loved any that are damned, or that his Sheep can be plucked out of his hand, and periſh everlaſtingly, is a baſe reproach to our bleſſed Redeemer. It gives the lie to the Scripture, and yet is the undeniable conſequent of their Doctrine. Thus much for the proof of my firſt Poſition.

Now becauſe the Scriptures ſpeaking of Redemption, purchaſed by Chriſts Death, do ſometimes expreſſe it in moſt large terms, as 1 *Tim.*2.6. *Chriſt Jeſus gave himſelf a ranſome for all*; and ſo *Heb.*2.9. that *he by the grace of God ſhould taſt death for every man*: Here is *all*, and *every man*; and that place 1 *John* 2. 2. *He is the propitiation for our ſins, and not for*

ours onely, but for the sins of the whole world. Sometimes again, the Scripture speaks of Redemption in a more limited manner, as that Christ laid down his life *for his friends*, John 15.13. for his Sheep, John 10 15. for his *Church*, Ephes. 5.25. *Christ loved the Church, and gave himself for it*, &c.

Distinction. Now that you may have your senses exercised to discern Good and Evill, Truth and Error in this point, you must distinguish between the *sufficiency*, and *efficacy* of Christs Death; we do say, that Christ died sufficiently for all, but not effectually for all, for that were an absurd manner of speech; But thus we say, that the Death of Christ is that one onely, and perfect Sacrifice, Oblation, and Satisfaction for sins, in which God is well pleased with man, and by which God intended to save all that come unto him; and it is in it self of infinite value and price, abundantly sufficient to take away the sins of the whole world; and if any perish, it is not through the weakness and insufficiency of that sacrifice, but through their own unbelief; by mans own default it proves uneffectuall unto the salvation of many: This common soveraign Medicine of Souls made of Christs Blood, must be embraced and applied, else it availes not; it is effectuall onely to them that believe.

How Redemption is universall. According to the first Branch of this distinction, we teach, that Redemption by Christs Death, is universall in three respects.

First, For the Price and Merit of it: In Christs Sacrifice there is merit enough for all the sins that ever were, or shall be committed; yea, if there were ten thousand worlds to be redeemed, they needed no other Price, no other Satisfaction to please God, God is fully contented with this one of his Son: For it being the Death of the eternall Son of God, it is of infinite value above all the Soules, and above all the Sinnes of the Sonnes of men; it is an Universall Remedy.

Secondly, It is Generall and Universall for the promise and offer of it; upon the all-sufficiencie, and merit of Christs Rom.3.25. Death is grounded an universall promise of Salvation, according to which, all that believe in him do actually receive remis-

remiſſion of ſins, and life everlaſting; the promiſe of Life in Chriſts Death is univerſall to *all men*; the Goſpel is to be preached to *every creature*, ſo that there is no man living that may not lay hold on that offer, no man is forbidden to come in, and take of the water of Life freely, that has a mind to it, *Rev* 22.17. *Whoſoever will, let him come and drink of the water of life freely*: You cannot wiſh a larger Promiſe, nor an eaſier Condition, *Whoſoever will let him come*; there is none excluded, but ſuch as will not come in, nor acknowledge him, nor deny themſelves, and their own Righteouſneſs, their carnall Reaſon, & ſweet Contentments for his ſake. Why then do men cavil at the doctrin of Redemption, as if it were not large enough? Is it too ſtraight and narrow to take in *Epiſcopius*, or *Corvinus*, or any of the Arminian Subſcribers? No; Do they know any man in the world, to whom the offer of Salvation may not be freely and truly made? No, not one, (the finally impenitent, and wilful contemners of Chriſt only excepted) Whoſe cauſe then do they ſo hotly plead? Let every one that is athirſt, come; let every one that is griev'd with ſin, come; let every one that longs for Salvation, come, and he ſhall find reſt to his ſoul, he ſhall find Chriſt to be his God, & his mighty Redeemer; he ſhall feel the vertue & efficacy of Chriſts death.

Thirdly, Redemption is Generall or Univerſall, in reſpect of the Means, ſincerely calling all men unto fellowſhip with Chriſt, and of Gods Grace in him (namely) the Word and Sacraments. The manner of Adminiſtration of this Grace in the Death of Chriſt is univerſall and compleat; ſo that if there were a thouſand worlds more to be ſaved, they needed no other Goſpel, no other Sacraments, no other Means to convert them, no new Law to make them partakers of Remiſſion of ſins by the Death of Chriſt; & theſe are ſeen & known of all men, eaſie to be underſtood, preach'd, and publiſh'd, not in a corner, but on the houſe top, to all nations; *their ſound is gone forth into all Lands*, our Commiſſion is, *Go into all the world, preach the Goſpel to every creature*: Mar. 16.16. *It is the power of God to ſalvation, to the Jew firſt, and alſo to the Gentile*, Rom. 1.16. and it is alſo reall and ſincere, for in the Goſpel there is nothing falſe or diſſembled: Whatſoever

Acts 17.30. 1 Tim. 2.4.

is offered or promised to men, the same shall be made good to them by God the Author of the Gospel; we offer Salvation to all that will receive it, and it is sealed unto them by the Sacraments, and it shall be made good unto all them that receive it in Truth; we doe not promise mercy and life to any that continue in their sins, that stand off from Christ; but to as many as receive him, they shall be the Sons of God; And our word is true, it shall be made good unto you; the Lord saith not in vain to any man, *Come unto me and I will ease you* yea, so full and sufficient is this calling and preaching of Life by the Gospel, that they which hear it, and obey it not, are αὐτοκαλάκεῖλοι self-condemned, they must condemn themselves for their own obstinacy and contempt; if they be not converted by the means, they will be forced to confesse, Thou Lord wouldst have healed and gathered us, but we would not.

The Will of God touching Salvation, hath been so fully *spoken unto them*, that they *have no excuse for their Sinne*, John 15.22.

Thus you see, how Redemption, by Christs Death, is universal (namely) first, in respect of the Price and Merit: Secondly, of the Promise and Offer of it to all: Thirdly, in respect of the Means, by which men are brought to Faith; and therefore that Inference is unsound, which saith, that by our Doctrine we take away the True Gospel, and introduce a False, which affords no ground to believe; Ground enough you see, if you have hearts to accept of Christ upon true Gospel-terms.

2. Branch. Yet according to the second Branch of our distinction, we teach, that Christs Death is not effectuall to all; the fruit and benefit thereof is not received by all.

First, For God has not tied himself by any Promise in the New Testament, to communicate that Grace to all: Many people never *heard* of the name of Christ; and of them that have heard, *all* do not *believe*; Rom. 10 16. *They have not all obeyed the Gospell*; *for* Isaiah *saith, Who hath believed our report?*

Secondly, God hath not tied himself to give Faith to all that hear

hear it, *Act.* 28.24. *Some believed the things that were ſpoken, & ſome believed not; according to the Propheſie of* Iſaiah, *ver.* 26. *Hearing, ye ſhall heare, and not underſtand. Behold ye deſpiſers, and wonder, and periſh; for I work a work in your daies, which you ſhall in no wiſe believe, though a man declare it unto you.* Acts 13.41. This Benefit is not effectually applied to any but to thoſe whom the Father draweth, and hath given unto Chriſt to be fitted for glory; Chriſt ſo died (for all) that all which believe ſhall have remiſſion of ſins, and be juſtified from all things; from which they could never be juſtified by any thing that they could do or ſuffer. But in his Death, he ſo properly intended the good of Gods Elect that they ſhould in due time be made partakers of the Benefits purchaſed, Chriſt being made theirs, and they his, as now I am to ſhew in our ſecond Poſition, which in oppoſition to the ſecond Error, I thus lay down (namely)

That God the Father, in giving his Son, and Chriſt, in dying for Sinners, intended a ſpecial benefit to his Church; neither does it appear, that they intended that all, and every man ſhould be ſaved by it, much leſſe ſuch as truſt in lying vanities, and draw back to perdition: the Scripture-terms are very ſignificant to this purpoſe, *Eph.* 5.26. *Chriſt loved the Church, and gave himſelf for it, that he might preſent it to himſelf a glorious Church:* So *Acts* 20.28. He is ſaid to *purchaſe the Church with his own Blood*; Again, *John* 15.13. *I lay downe my life for my Friends*, and *for my Sheep*, John 10.15. 2. *Poſition.*

Hereof there are two evident proofs: Firſt, The event it ſelf; Gods counſels and intentions have a certain fulfilling (what he decreed and purpoſed muſt ſtand) and therefore he intended not to redeem all, becauſe all are not redeem'd; thoſe whom God doth not pardon in time, he did not decree before time to pardon them; *The Lord doth whatſoever he will in heaven and earth*; and becauſe he doth not ſave *Judas*, therefore he willed it not: *An quod vult, non poteſt omnipotens? Vel (quod abſit) velit ſalvare omnes homines, & non potuit? Quid ergo reſtat, niſi ut ille, qui omnia quæcunque voluit, fecit; ideo hæc non faciat, quia nolit, non quia non poſſit: quia ſicut* 1. *Reaſon.* Pſal. 115:

verè

Usher Hist. *Gotteschalci* pag. 30. *verè omnia quæ voluit, fecit, ita verè noluit, quæ non fecit*; as *Remigius* Arch bishop of *Lions*, in his defence of *Gotteschal*, doth notably argue, God doth all things, that he will, and what he doth not, he willeth not.

2. *Reason.* A second evident proof (that Christ, in dying, intended a special benefit to his Church) is taken from his office of Intercession, whereby the merit of his Death is effectually applied to our actuall Reconciliation: The grace of Redemption purchased for the Church, is not barely conditionall, if men will fulfill the conditions of the New Covenant, but for the merit and intercession of Christ, there is bestowed on them the spirit of Regeneration, Faith, and Perseverance, whereby they shall effectually obtain the benefits purchased (namely) Remission of sins, and Life everlasting.

Rom. 8. 32.

3. *Reason.* The third Reason: The New Covenant is established in the Blood of Christ, and it doth contain two chief Blessings or Promises (namely) free pardon of Sin, and the writing of his Laws in our hearts, that is, the conditions of the New Covenant, which God requires of us; *He* promiseth to *write them in our hearts*; He doth not leave it to our fraile wills, whether we will perform them or no; but he gives the Ability, and the Graces themselves, whereby we shall infallibly be led on unto Salvation, and for this purpose, Christ did not onely die for us, but rose again, & sits at the right hand of God, making intercession for us. Joh. 17. 9. *I pray not for the world, but for them which thou hast given me, for they are thine:* & again v. 24. *Father I will, that they also whom thou hast given me, be with me, where I am:* And so S. *Peter* teacheth, Acts 5. 31. that *God hath exalted Christ with his own right hand, to be a Prince and Saviour, to give repentance to* Israel *and remission of Sins.* Christ doth not onely provide a price for our

Eph 4. 10. souls, but *gives gifts unto men*, he draws all hearts unto him, and *being made Hea of the (hurch (whi h is his Body) he filleth all in all*, Eph. 1. 22. that so his Death, which is sufficient for all, may be effectually applied to the Justification and Reconciliation of the Elect.

The Arminians absurdly divide between the impetration or obtaining of Remission of sins for all, and the Application thereof to all.

First,

First, They teach, that Christ, by the merit of his Death, hath procured that God without injury to his justice, may enter into a new Covenant of Grace with mankind upon what conditions he pleaseth, and so hath opened a door of mercy to all men, that if they perform those conditions, they may be saved: but as for the actuall Application and Remission of sinnes, that he hath not procured for any man.

Secondly, also, That Christ, by his Death, hath made God *placabilem*, but not *placatum*, that is, procured a freedom, that God may be reconciled if he will, and if other conditions concur, but not an actual Reconciliation: Thus whilst they seem to advance and extend the comfort of Christs Death, they debase the Efficacy of it, and divide his Death from his Resurrection and Intercession, as if he were not an Intercessor for all those, for whom he is a Reconciler, and for whom he is said to have died.

Contrary hereunto we teach, that the Impetration, or procuring of pardon for us by his Death, and the Application thereof are not divided, they be of equall extent; as many as Christ died for, for them also he rose again, and makes intercession for the effectuall obtaining of the fruit of his Merits: According to that notable Gradation of the Apostle, He that spared not his own Son, how shall he not with him give us all things? It is Christ that died, yea, that is risen again, who is at the right hand of God, and maketh intercession for us; they say, Christs Death hath its end, though none hath benefit by it, but Christ hath then, & not till then, attained the end of his death, when he hath actually brought them into a state of Grace and Glory, according to that of 1 *Pet.* 3.18. and *John* 10.15. *I lay down my life for my sheep*; mark what follows, ver. 28. *And I give unto them eternall life, and they shall never perish:* with John 14.13. *I go to prepare a place for you; I will come again and receive you unto my selfe, that where I am ye may be there also:* Christ is the Mediatour between God and Man; in respect of God a full satisfaction to the divine Justice is given and taken; Gods wrath for the sins of the Elect is suffered and overcome; he rests contented Rom. 8.32,34.

and appeaſed, the Debt-book is croſſed, and the Hand-writing cancelled; and Chriſt is juſtified in the Spirit from all our ſins. And as unto us, Chriſt hath an intention to ſave all thoſe for whom he ſhed his blood, and for that purpoſe he ever liveth to make interceſſion for them, *Heb.*7.25. Thus you ſee how Chriſt in dying, intended the good of his Church, as appears partly by the event it ſelf, partly by the courſe that he took for the effectual application thereof to his Elect.

From whence alſo we may inferre, as to the main queſtion, that Chriſt did not die for all men, becauſe he doth not *pray* for *all the world*; for whom he died, for them he makes interceſſion: on the contrary, for whom he praies not, for them he died not; the ſame perſons are redeemed and prayed for; *There is one Mediatour of all, who gave himſelfe a ranſome for all*, 1 Tim.2.5,6.

John 17.9.

Thus I have endeavoured to make good my two Poſitions againſt the two forementioned Errors; it remains, that I clear ſome Objections.

Object.1. Firſt, from Scripture: 1 John 2.2. *He is the propitiation, not for our ſinnes onely, but for the ſinnes of the whole world.*

Anſw. That is, not onely for us Jews (*John*, who ſpake, was a Jew) but for the reſt of the world, Gentiles; The diſtinction of Nations is taken away, and *in Chriſt Jeſus both Jew and Gentile are all one*; the Body of Chriſt is made up of all Nations in the world, *He is ſalvation to the ends of the earth.*

Gal.3 28. Eph.2.14

Object. 2. 1 Tim.2.4,5,6 *Who will have all men to be ſaved, and come to the knowledge of the truth; for there is one God and one Mediatour between God and man, the man Chriſt Jeſus, who gave himſelf a ranſome for all.*

Anſw.1. By (*all*) here cannot be meant all the men that ever were, or ſhall be, in the world; ſeeing the Text is expreſſe, that *God in times paſt ſuffered all nations to walk in their own waies*, not regarding nor giving them means to come to the knowledge of the Truth, *Acts.*14.16. as now he doth *command all men every where to repent*, Acts 17.30. *Cain*, *Judas*, the Beaſt, and the falſe Prophet, and thoſe Scoffers, that were ordained

of

of old to condemnation; Can we reasonably think that God would have them to be saved? By *(all)* therefore must be meant, first, all sorts of Men, Kings, Subjects, Bond and Free of every Nation under Heaven, according to that *Rev.* 5.9. *Thou hast redeemed us to God by thy blood out of every kinred and tongue, and people and nation.* He does not say, the whole Kinred, and Tongue, and Nation, but some out of every sort. John 12. 32. Galat. 3. 22.

Again (*all*) of all Nations that shall believe on his name, so is *all* expounded and limited: Thus *Abraham* is said to be *the Father of us all,* Rom. 4. 16. that is, of all Believers, both Jews and Gentiles. *John* 3. 16. *Rom.* 3. 22. Christs Church is a world of Believers, God will have them all come to the knowledge of the Truth; the Gospel teacheth us, that *there is one God, and one Mediatour, and one Ransome paid for all* (namely) whereas in times past, severall Nations had severall Gods and Mediatours, and proposed to themselves severall waies of Salvation; saies the Apostle, This is not truth, for there is one God, and one Mediatour, and one Ransomer of all: There be not severall waies and Ransomes, nor severall Mediatours, by which men may be saved, but one for all men, and all men must be reconciled to God by his Death and Intercession: This I take to be the meaning of that whole passage of Scripture, A Ransome for all; *Non quia nullus hominum est, qui per illius justitiam non justificetur, sed quia praeter ejus justitiam nemo justificetur, omnes ergo per primum Adam in condemnationem, & omnes per novissimum Adam in justificationem, quia nemo in condemnationem, nisi per illum; nemo in justificationem, nisi per istum: Tali sensu & illud accipiendum est; Sicut in Adamo omnes moriuntur, ita in Christo omnes vivificabuntur: verè enim in Adamo omnes moriuntur, quia nemo in mortem nisi per illum; & verè in Christo omnes vivificabuntur, quia nemo in illa resurrectione vitæ nisi per ipsum, Quo etiam sensu manifestissime illud in Psalmo* 145. 14. *dictum est; The Lord upholdeth all that fall, and raiseth up all those that be bowed down,* because he doth save whom he will out of every kind and sort of sinners that are fallen, or else because none of all that be bowed down, are raised up, but 2. 1 Cor. 15. 22.

Bishop *Usher* Hist. *Gottesc.* pag. 33.

by him, not by their own strength, but by his mercy; Thus doth *Rhemigius* wittily and solidly argue this point in his defence against *Gottescalc.*

Obj. 3. The third place is that of *Heb.* 2. 9. That *he, by the grace of God, should taste death for every man,* ὑπὲρ παντὸς *for all men.*

Answ. The Apostle shews the end of Christs suffering, and abasement for awhile, beneath the Angels to be, not for himself, but for our cause; and therefore it ought to be glorious in our eyes; And this should be the more precious to us; first, because he did not die for a few, but for all Believers, for all afflicted Consciences, for all penitent, broken-hearted Sinners; every believer hath an interest in that Death of his; Christ had a particular respect to every particular soul; he did not die for mankind in generall, and for none in particular (as Arminians absurdly teach) but for me, and for thee, for my sins, and thy sins, for every sheep of his fold; here is a sure ground of a particular applicatory Faith for every man; he *knowes* them, and gives unto them *eternall life*, and will not lose *one* of them, but *seekes* and saves every *wandring sheep*, and so every man is bound to love him, and magnifie him for it, and to apply the fruit of it to himself; he tasted death for me, therefore I shall not come into condemnation. Secondly, this universall ὑπὲρ παντὸς does not include Infidels, or impenitent Contemners of Christ, but such as are characterized in the verses following: Ver. 10. They are called *Sons to be brought to glory*; ver. 11. They are of the *same nature with Christ*, as the *first Fruits* were of the same nature with the *whole Crop*; the first Fruits, under the Law, did sanctifie the Crop, so doth Christ sanctifie us; *Christ that sanctifieth, and we that are sanctified, are all of one, for which cause he is not ashamed to call them Brethren*: The band of Nature between Christ and us, is reckoned unto those onely, who are sanctified; with none other will Christ reckon kindred; and ver. 16. he taketh hold of the seed of *Abraham.*

John 10. 27. John 17. 12.

'Tis not enough to believe in generall that forgivenesse of sins is to be had in and for Christ.

Thus you see how (*every man*) in that Text is extended to all poor sinners, that embrace salvation by Christ to each par-

particular hungry ſoul, yet it is limited and reſtrained to ſuch onely; *God ſo loved the world, that he gave his onely begotten Son:* For whom? for *Believers*, for *all* Believers, for *none but* Believers: The generall words (*world, all, every man*) being limited in ſome places of Scripture, muſt be underſtood with that limitation in all other places, though it be not expreſſed.

The fourth place of Scripture is 2 Pet. 2. 1. *They ſhall bring in damnable Hereſies, even denying the Lord that bought them*, with *Heb.* 10. 20. he ſpeaks of ſome, who *counted the Blood of the Covenant, wherewith they were ſanctified, an unholy thing:* By which it ſeems, that *Chriſt died not onely for them that believe to ſalvation, but alſo for them that deny him, and tread under foot his Blood, by which they were ſanctified.* Object. 4.

Firſt, This place is a Prophecy of dangerous times, by reaſon of *falſe Teachers*, who ſhall *bring in damnable Sects and Doctrines*, even *denying the Lord that bought them*: It may fitly be termed a propheticall Deſcription of a *Socinian*. The *Socinian* denies both the Lordſhip, or Godhead of Chriſt, and alſo his ſatisfaction; they deny that our Souls are the purchaſe of his Blood: What is this to Univerſall Redemption? Yes, very much, may they ſay, becauſe they that deny Chriſts merits are ſaid to be bought by him: They that are ſaved are bought by him, and if they which periſh be alſo bought by him, then he died for all men without exception. *Anſw.* *S. Peter's Socinian.*

Secondly, In Scripture things are ſaid to be what they ſeemed to be, and by the rule of profeſſion what they ought to be: They once profeſſed, that they looked for Redemption by Chriſt, and therefore denying Chriſt, they deny him that bought them, of whom they ſaid, he did redeem us: And this is the great Aggravation of their Apoſtacy, that they forſake him, who, as themſelves confeſſe, had ſhed his Blood to redeem them, and had provided a ſufficient Price for them: He that doth ranſome a Priſoner, hath gotten the right and title of Lord and Maſter over him: Now as it is a curſed ſin for a ranſomed Captive to renounce ſuch a Lord & Maſter, that bought him, ſo is it a damnable ſin to renounce *Anſw. 2.*

Christ, such a Christ as laid down his life for us. As far forth as they were Believers, so far are they in Scripture-account said to be redeemed, or bought: but in Scripture-account they were Believers, and therefore in Scripture-account said to be redeemed, and so denying Christ, they are said to deny the Lord that bought them.

Acts 8. 13. John 1. 23. 2 Pet. 2. 20, 22.

This manner of speaking, according to Scripture-account, will farther be cleared by consideration of that other place *Heb.* 10. 29. to *tread the Blood of Christ under foot*, is all one in effect as to *deny the Lord that bought them*, that is, to account it as *common Blood*, and that Christ is not worthy to be owned, or professed, or trusted on, as Lord of Life; yet such a Person is said to be *sanctified by the blood of the Covenant*.

Quest. *But how can that be? Can any that perish be said to be sanctified by the Blood of the Covenant, that is, by the Blood of Christ?*

Answ. I answer in the words of learned Mr. *Dickson* on the place; his words are full and significant, and the Doctrine sound: There is a two-fold *sanctification*, one to the *purifying of the Flesh*; and there is a sanctification to the *purifying of the Conscience from dead works to serve the living God*, Hebr. 9. 13, 14. The sanctification externall to the purifying of the Flesh, consisteth in the Mans separation from the World, and dedication unto Gods Service by Calling and Covenant, common to all the Members of the visible Church, and it is forcible thus far, as to bring a man into estimation for a Saint before men, and unto the common Priviledges of the Church: Whereupon as men, so God also speaketh unto him, and of him, as one of his people, and dealeth with him in his externall dispensations, as with one of his own people; in this sense all the Congregation of *Israel*, and every one of them is called *holy*, Numb. 16. 3.

Dickson on Heb. 10. 29.

The Sanctification internall, by Renovation, consisteth in a mans separation from the state of Nature to the state of Grace, from his old condition, to be a new creature indeed. By this latter sort a Reprobate cannot be called, sanctified, or redeemed, and bought; but by the former he may be called, sanctified,

Note this.

ſanctified, and that by vertue of the Blood of the Covenant, albeit he ſhould not get farther good thereby; for as the Blood of Chriſt hath vertue to cleanſe the Conſcience, and renue the Soul, which cometh unto it truly and ſpiritually, ſo it muſt have force to do that which is leſs, that is, purifie the Fleſh, and the externall condition of the Man, who cometh unto it outwardly onely, as the Types did under the Law; whereupon an Hypocrite in the Chriſtian Church, muſt be accounted one of the Congregation of the Saints, as well as an Hypocrite under the Law was ſo called, becauſe Chriſts Blood cannot be inferiour to the Types, which were of this force to ſanctifie men to the purifying of the Fleſh: In this diſtinction you ſee what account the Scripture hath of all the Members of the viſible Church, and how it ſpeaks of them, as of Gods own people, as if they were really that, which by Covenant and Vow they ſeem and profeſſe to be; And in this ſenſe all of them are ſanctified, and all bought and redeemed by the Blood of the Covenant.

The fifth and ſtrongeſt Objection is this, *The ſin of* Adam *was the ſin of all the world; Chriſt took the ſin and fault of the firſt* Adam *upon him, and therefore the ſin of the World of Man, whoſe Nature was in* Adam; *and taking the ſin upon himſelf, he withall takes the curſe and condemnation of the whole upon him, to recover man out of his undone condition: And this is the ground of that Aſſertion of the Arminians (namely) that God will puniſh no man whatſoever for the onely ſin of* Adam: *Chriſt did take away Originall guilt from all mankind, and ſo none are condemned or reprobated, but for Actuall ſins:* Thus the Author of *Gods love to Mankind; If God* (ſaith he) *have no pleaſure in the death of the Wicked, much leſſe in the death of Men, either altogether innocent, or tainted onely with Originall ſin:* Thus others alſo affirm, *That ſeeing Chriſt did bear the ſin and condemnation of all that ſinned in* Adam, *therefore all are ſaved from that Death and Curſe pronounced, and ſo the whole world have a Redemption by Chriſt, untill* Adams *poſterity acting other ſins, draw on themſelves new wrath.* 5. Object. Gods Love, p. 49. Tho. Col. Mar. p. 19.

Whereto I anſwer, Firſt, The end and effect of Chriſts Death *Anſw.*

Death is to answer the Law, to take away the Curse of the first Covenant, to redeem us that were under the Law, that we might be made the Sons of God.

Heb 9.15. Galat. 3.13.

Secondly, That all men lie and continue in that sad state under the Covenant of Works, till they be regenerated, and brought into the Covenant of Grace, which is done *by Faith in Christ Jesus.*

Galat. 4.29.

Thirdly, I answer, that Christ taking away (*peccatum mundi*) *Adam's* sin (Originall sin from the Elect) must do as much to save one, as to save all, and that which serves for one is sufficient for all the Sons of *Adam*: howbeit, as God did once draw out of that polluted Mass one man, pure from all touch of Sin's infection; so he can, and doth, daily sever a great number of Children out of that condemned seed, pulling them out of the fire, to set them free from the breach and curse of that first Covenant (by giving them Faith, and drawing them to Christ) all the rest remaining in the first *Adam*, and so under the law of Transgressions: This severance of the Seed was noted at the first Beginning (when as yet the Seed was not multiplied) in that Enmity which the Lord put between the seed of the Woman, and the seed of the Serpent; *Gen.* 3.15. *I will put enmity between thee and the woman, between thy seed and her seed.* The *Seed of the Serpent* without doubt, are the Generation of the Wicked; the *Seed of the Woman* is first *Christ*, then all that be his; between whom, and the Brood of the Serpent, there is to this day deadly Enmity.

Eph. 2.5.8. John 6.

Note.

Gal. 3.26.

Heb. 2.13. Rom. 16.20.

Secondly note, that here Christ is promised to the Woman and her seed, not to the Serpent and his seed: Here is a Seed which shall overcome; and they are first, Christ, for *he hath destroyed him that had the power of death*, that is, the Devil; And secondly, Christians, who resisting the Devil stedfastly in Faith, *The God of peace bruiseth Sathan under their feet*; and here is also a seed to be conquered, and that is the Serpent and his Brood; to the one Christ is given a Redeemer, and Deliverer, to the other he is appointed for their overthrow: Christ you see was not intended for all the seed of *Adam.*

Again,

Again, this precious Seed is by a mark of distinction, called *Abraham's* Seed, and it is said, that *Christ took* that *on him*, or *he taketh hold of the seed of* Abraham, when they were flying away, and in danger, but he let the rest go: Thus to be *Christ's*, and to be *Abraham's* seed, is of the same extent; Gal. 3.29. *If ye be Christs, then are ye* Abrahams *seed, and heirs according to the promise.*

Lastly, note, in that place *Heb.*9.15. that Christs Death was for the Redemption of Sins, that were under the first Covenant.

Then all mens sins are redeemed? Object.

No; there is a limitation (namely) that by means of Death, *they which are called might receive the promise of eternall inheritance.* Christs Death was the means to redeem Transgressions, but this is limited to them, whom God is pleased to call: And so *Rom.* 5.17, After he had compared *Adam* and *Christ*, and what each of them give to their descendant Branches; he limits this last (*all*) to all that *receive the gift of Righteousnesse*, they shall *reigne in life by one Christ Jesus.* *Answ.*

Thus you see, that God can redeem the transgressions of the first Covenant by Christ, in the name, and on the behalf of a part of the seed of *Adam*, and condemn the same upon the residue, the seed of the Serpent.

But as in Adam *all die, so in Christ shall all be made alive, all that died in* Adam, 1 Corin.15.22. *therefore all made alive by Christ.* Object.

That which goes before, and that which follows the Text, shew plainly, that the Apostle speaks here of Believers, that they shall with comfort rise again; and this he proves partly by their Communion with Christ their head, v.16,20. partly by comparing Christ with *Adam*, v.21. Christ is as able to save, as *Adam* to destroy. *Answ.*

But how shall all be made alive in Christ, as all died in Adam, *seeing all that were lost in* Adam *be not restored to life by Christ,* Object.

There is a three-fold life: The first is naturall, of the Body; the second is spirituall, from the death of Sin; the third *Answ.*

is eternall, the life of Glory. First, In this Chapter of the Resurrection, *Paul* does not speak of our rising to a spiritual life; for no man is quickned to a spiritual life at the Resurrection, they that died in an unregenerate state, will be found dead at that day in their sins; our spirituall quicknance is onely in this life.

Eph. 2. 1, 5.

2 dly, therefore by *Christ shall all be made alive*, is meant, that they shall be raised from that Death, under which all are now kept Prisoners, the *last enemy*, that shall be *destroyed*, is *Death*; Christ shall give us a *victory* over the *Grave*, and cause us to triumph and say, *O Death, where is thy sting? O Grave, where is thy victory?*

Thirdly, As for the life of Glory, this is indeed bestowed at the Resurrection, but not on all that died in *Adam*, not on all that shall be raised by the power of Christ, for *all that are in the Grave shall heare the voice of the Son of God, and shall come forth, they that have done good to the resurrection of Life, and they that have done evill to the resurrection of Damnation.*

John 5. 28, 29.

So then, there is a naturall life by the living Soul, as it is written, 1 Cor. 15. 45. *The first man was made a living soule*, that is, to live a bodily life here, by vertue of the soul united to the body, and yet the soul hath not power to keep us from dissolution, nor to joyn the same again, being once dissolved: The last *Adam* was made a quickning spirit, that is, appointed of God to restore life unto the dead, and to make them immortall, and incorruptible, as he himself is; for *he shall change our vile bodies, that they may be made like unto his glorious body, and so shall we ever be with the Lord:* This is the life of Glory, and this we have from Christ.

Phil. 3. 21. 1 Th. 4. 17.

Gen. 2. 7.

The former (namely) the Living Soul *Adam* had, and of him we all receive it: But the Everlasting Life he had onely upon condition, and as it were, in Reversion, not in Actual Possession; for *Adam* was not possessed of that life, which Angels now live with God, and which we hope to live with him after our restoring. *Adam* by his fall fell from both; he forfeited both estates (namely) life Natural, which he had in possession, and the life Eternal, which was promised upon con-

How all be made alive by Christ.

condition of Obedience. Now Christ restoreth that natural life to all the Sons of *Adam*, to all our whole Nature. That Supernaturall and Eternall life Christ restoreth too, but not promiscously to all; Why? for *Adam* was never seized of it, *Adam* never performed the condition, whereto that life was annexed; therefore that which *Adam* had onely in conditionall reversion is restored by Christ, not as a debt to humane Nature, but as a debt to his own perfect righteousnesse, which he gives by way of a special grace to those onely that are Christs; that is, to so many as are not onely of that Masse or Lump, whereof *Adam* was the first formed, but of the new Creation, of the new Lump, whereof Christ is the first fruits to sanctifie it, and so we find the Apostle to speak of the Restriction, ver. 23. *Every man in his own order, Christ the first fruits, then that they are Christs at his coming.* And indeed the Apostle calling Christ the *first fruits of them that sleep*, hath a spirituall intent for the consolation of the believing Corinths, and so it was sufficient to shew, that as *Adam* brought Death on all his, so Christ brings Life to all his, by vertue of that Life, or quickning Spirit which is in him. Ver. 47. *The first man is of the earth, earthy*; *Adam* was an Earthy man, made of the Earth, fed by the Earth, in his Constitution mortall, apt to return to the Earth, and by reason of Sin, subject to a necessity of dying. And such are all the Sons of men born into the world, ver. 48. *for as is the earthy, such are they that are earthy. Christ* the second *Adam*, is *the Lord from Heaven*; the Lord from Heaven took our Nature, because his body was formed by the holy Ghost, and united to the Divine Person, and in this respect his Generation was divine and heavenly. And so they that be Christs are called *heavenly men*, their names are written in *Heaven*, and at the Resurrection they shall be conformed to that *heavenly man*, they shall be heavenly men too, having their bodies made spirituall, immortall, incorruptible, as now Christ, after his Resurrection, hath; for so it follows, v. 49. *As we have born the image of the earthy in this mortal condition; so at the Resurrection we shall bear the image of the heavenly in glory, and incorruption*; and hereof he brings this proof, v. 50.

Bishop *Andr.* second Serm. of Resurrection.

1 Cor. 15. 47, 48, 49. opened.

Now this I say Brethren, that fleſh and blood cannot inherit the Kingdome of God: By fleſh and blood in this place, he doth not mean carnall men, ſuch as walk after the fleſh (though it be true, that ſuch perſons ſhall never enter into Heaven) but rather this, ſuch fleſh and blood as ours is now, maintained by corporall meats and drinks of a mortall and corruptible Nature, cannot inherit the Kingdome of God; for ſo it followeth, *Neither doth corruption inherit incorruption*, and *all muſt be changed* or *die*, that ſo *this corruptible may put on incorruption, and this mortall put on immortality:* This is the plain meaning of the Apoſtle in this place, and it ſhews that *Adam* and Chriſt in their ſeverall Conditions, Qualifications, and States, were common Perſons, and are the Patterns to which thoſe, whom they repreſented, are conformed; and becauſe the wicked are not repreſented by Chriſt, therefore their riſing is not ſanctified nor bleſſed by Chriſts riſing. And it gives us reaſon to conclude, that God is able to put ſuch a worth into the ſufferings of Chriſt, that it is able to ſatisfie the law of tranſgreſſions for all, and effectuall to ſave all that come unto God by him, and to condemn ſin in others, even the ſin of the firſt *Adam*, as well as their Actuall ſins, and yet not puniſh the ſin of *Adam* twice, (namely) upon Chriſt, and the Sinner too; the Lord knows how to ſave the Seed of the Woman, and to reſerve the Seed of the Serpent to be bruiſed and puniſhed.

Uſe 1. Let this doctrine of Redemption admoniſh you to ſee, and ſeriouſly to ſtudy to be of the number of Chriſts little flock: Remember, not all that hear are ſaved, unleſs by hearing you obey the Goſpel of Chriſt; *My ſheep hear my voice, and they follow me:* Do not dream of Univerſall Redemption; the Goſpel is Salvation to every one that believeth, not to one man more.

Uſe 2. This Doctrine doth afford us a ſufficient ground of preaching the Goſpel to every creature, and of praying for all men: Conſider theſe clear truths by me now delivered, (namely)

Firſt, That Chriſt, according to his Fathers will and counſel, hath paid a ſufficient price to ſave all that believe and repent,

pent, and if all believe, they may be ſaved, yea, they ſhall be ſaved.

Secondly, That the Sacrifice of Chriſt doth really ſanctifie all thoſe for whom it was offered, becauſe all they, for whom Chriſt gave himſelf, them alſo he doth ſanctifie, and ſave to the uttermoſt, *Non merendo tantùm & materiam reconciliationis procurando, ſed etiam efficaciter ſalutem operando & applicando*, that is, not onely by meriting their Reconciliation, but alſo really applying and beſtowing the ſame, elſe he ſhould not be a perfect Saviour unto them. Iohn 17.19. Heb 9.13,14.

Thirdly, Chriſt hath actually reconciled to God, by his blood all ſuch, and none but ſuch, as believe, the impenitent are not redeemed, he hath not obtained mercy and peace for them.

Fourthly, Chriſt came not into the world to condemn it, but to ſave it, for all the world is either Believers, or Unbelievers; he that believeth on him is not condemned: As for the Unbelievers, they are condemned already, being under the Law; their farther Condemnation and Aggravation of their rebellion againſt, God, is, *per accidens*, through their own maliciouſneſſe, not through the bleſſed Word which they hear.

Fifthly, All men that hear, are bound to believe and embrace the Goſpel, and Chriſt therein offered, and to repent of their ſins; the which if they refuſe to do, if they will not come in, they juſtly periſh.

Sixthly, Chriſts Death is the foundation of all our mercies, which actually we receive for pardon and purchaſe (as of our Vocation, Juſtification) and it has not attained its end, untill he have brought many Sons to glory: for he hath ſatisfied for every evil, and merited every good thing for us, there is no Sin or Sinner above his Merits and Mercy.

Theſe precious Truths contained in our Doctrine, are a ſuffic ent ground of preaching the Goſpel to every creature; and they afford us a viſible ground, upon which the beloved of God, every humble ſoul, might accept of peace, and ſo come to have faith and hope in God: and likewiſe a viſible

rule of rejecting all, who wilfully contemn their own peace, or refuse to return, and judge themselves unworthy of eternall Life.

Secondly, Here is also a sufficient warrant of praying for all men; there is no man living but may be saved, for ought we know; there is merit enough in Christ, and spirit enough in Christ, and Grace enough in the Gospel; they which are dead may live. He that believeth is already passed from death to life; and he that believeth not as yet, may be a child of God, we helping forward their Conversion by our Prayers, we cannot know any man: No man can know himself to be a Reprobate; there is hope of Forgiveness, so long as there is possibility of Repentance: St. *Paul* requires *Prayers to be made for all men*, because *God will have all to be saved*, 1 Tim. 2. 1, 4. And S. *Paul* himself prayed; *My hearts desire and prayer for* Israel *is, that they may be saved*; we sin not in praying so, though many be not saved, because there is ground for it in Gods revealed Will, concurring with the universall merit of Christ, and the generall offer of salvation by the Gospel.

Object. pag. 108. The Author of *Gods love to Mankind* saies, *That our Doctrine of Christs dying for all sufficiently, not intentionally, takes away all comfort, or if God intended that he should die for all, yet he intended it upon such a condition, which he purposed not to give ability to perform.*

Answ. Whereto we reply, that in their general conditional way of Redemption, they cannot comfort a distressed soul, but onely upon his Faith and Repentance; and that we do, and can do in our way; and whether it be safer to ascribe the working of Faith unto God, or unto mans frail will; whether it be better to depend on God by Prayer for the efficacy of his Spirit, to convert us, to create in us new hearts, and to write his Laws in our hearts, or to rely on our own strength, we shall examine in the next Chapter.

In the mean while, methinks an Arminian can hardly bear a part with the redeemed ones, fully and heartily in that triumphant song of thanksgiving to the Lamb, when he shall, as a Shepherd, or as a Bridegroom, bring all his blessed train with

with him into heaven, to behold and enjoy his own glory for evermore, saying, *Worthy is the Lamb that was slain to receive power, and riches, and wisdome, and strength, and honour, and glory, and blessing, for thou hast redeemed us by thy blood out of every kinred, and tongue, and people, and nation.* I say it is hard for him to bear a part heartily in that song of Praises, when as his heart does think as his tongue hath professed, that he is no more beholding unto the Lamb for his Redemption, than *Cain* or *Judas*, and the damned crue. Rev. 5. 11, 12.

Cap. X.

Of the naturall mans Free-will to Supernaturall good, and some Errors thereabout cleared.

YOu have heard how the Arminians teach; First, that God hath not chosen to salvation any particular individuall Persons, but onely a certain kind of men, Believers in the generall, & so as none are excluded, so none are appointed unto life but under condition of perseverance in the Faith: Secondly, they teach, that Christ died for all indifferently under the same condition, and not for any particular persons, and so no man is chosen or redeemed more than another by any act of God, but *eventualiter*, according as they wil, or will not, embrace the Gospel: Thirdly, agreeable whereunto, they teach in the third place, that God hath decreed to give unto all sufficient means of salvation, sufficient Grace exciting, and preventing universally and indifferently unto all, the which they, who do not resist, but by the good use of Free-will assent unto, and co-operate with, they are both elected and redeemed, but they which resist, and will not joyn, or co-operate with this motion of Grace, are not elected, neither shall they be saved; so that our work in this Chapter will be to resolve these two Questions.

First,

Quest. 1. First, *Whether God doth give unto all men sufficient meanes and helps of Grace unto Salvation?*

Quest. 2. The second is, *Whether the use of these meanes being granted, it be in the power of mans Free will to convert himself, to accept or refuse the grace offered?*

To the former question I shall speak but briefly, as being but preparatory to the other.

Sect. 1. Here we must first consider, What is sufficient Grace?

What is Grace sufficient. *Sufficient* in every kind of causes, is that which being applied and intended to that end, doth procure its Effect, and remove all Impediments that stand in the way; if any thing can hinder the cause, that it do not produce its intended effect, that cause is *deficient*, not *sufficient*; it is so in naturall things, as in Physick; a Medicine that is sufficient for such a Cure, if applied, doth remove all impediments, and perform all intentions of the Physitian, requisite to the Cure: But if any other Medicine be required to the Cure, then the first was not sufficient: so converting Grace, or Grace sufficient to the conversion of a Sinner, is that, which being set on work upon the soul, doth remove every impediment, and *fulfill all the good pleasure of Gods goodnesse* in us, and *the work of faith with power*: but if some other Helps be necessary, then that Grace was not sufficient. Arminians teach, that Grace sufficient unto Conversion, is given to all, even to some that are never actually converted, and accordingly they distinguish between Grace *sufficient* and *effectuall*: Sufficient Grace, say they, is of great force to the conversion of a sinner, yet not alwaies effectuall by reason of our fault. But it is then effectuall, *cum novam illi contumaciam & rebellionem homo non opponit, quam exse opponere potuisset.* And a little after, speaking of resisting Gods Grace, they say, that a man may carry himself in such sort against God by evil actions, *ut iis positis Dei gratia ipsum actu non convertat, etiam tunc, cum ipsum conversum serio vult, & convertere aggressus fuit.* Hence I thus argue, That Grace is not sufficient to Salvation, which meeting with a dead heart, and obstinate will, doth leave the sinner unconverted, even then when God intended to convert him, and doth most seriously endeavour it. But accor-

2 Thes. 1. 11.

Scripta Remon. Thes. 6. pag. 2.

according to their Doctrine, the moſt ſaving Grace of God being applied to the converſion of a Sinner, meeting with an obſtinate will, doth not actually convert him, no not though God intended it, and indeavour it; therefore Grace ſufficient for Salvation is not given to all: It is naturall to us, and the greateſt evil in our Nature, and that which doth moſt directly oppoſe the work of Grace, and hinder our Salvation, to be of a dead heart, that doth ſwiniſhly tread under foot the Son of God, and wilfully refuſe to accept the Grace offered: And on the contrary, it is the great work of Grace to *quicken* the *dead* heart, and to take out of us that *heart of ſtone*, and therefore the grace of God, when it hath *done all that it can*, or *will do*, to convert a Sinner, if it doth not this, if it change not the heart, if it doth not remove this grand impediment of the ſouls recovery, when it is intended and applied for that purpoſe; it is not ſufficient, but deficient, becauſe it does not bring to paſſe its owne moſt proper work.

Eph. 2. 1. Ezek. 11. 19. Ezek 36. 26.

According to the opinion of the Remonſtrants.

Again, you muſt put a difference between that which is ſufficient, *quoad gradum*, in a certain kind and degree, and that which is throughly ſufficient *ad ipſum converſionis* ἀπότελεσμα: In this diſpute our queſtion is not of the former, namely, of Grace ſufficient to lead men on in ſome degree towards their converſion, but of the latter, namely, of *Gratia ſufficiens ad ſalutem*: This we deny to be given to all, and by the Arminians own Doctrine it ſtands undeniable, for neither is that ſufficient illumination, which leaves the mind in the dark, that it ſees no more excellency in Chriſt, than in all the Creatures, neither is that ſufficient conviction of Sin, and our own unrighteouſneſs, which leaves the Sinner unreſolved to forſake his ſins and his own righteouſneſſe, neither is that ſufficient exciting Grace, which leaves the will dead, unexcited and unperſwaded as yet to turn to the Lord; neither is that ſufficient converting Grace, or Grace ſufficient for Salvation, which after all, that it ought to do, or hath to do, leaves the ſoule unconverted, and in a ſtate of death.

Two-fold ſufficiency. Mat. 11. 21.

If ye ſay, that Gods Grace, and Mans Will are joynt

causes, so that Grace doth its part, and Mans Will must do the rest, yet still it remains true, that it is not Grace sufficient for Salvation, because that which doth but its part, is not sufficient for the whole; as a great burthen is born between two, because one is not sufficient to bear it; but more of this in the next question.

2. *Reason* This Doctrine of Universall Grace offorded to all, is contrary to the experience of all Ages; many people never *heard*
Rom. 10. 14. of the name of Christ; And how then shall they *believe in him of whom they have not heard?* It is a special Grace that God
Eph. 2 11, 12, doth send the *light* of his *Gospel* to any people, when as the rest of the world sits in *darknesse and shadow of death*, Psal. 147. 19, 20. *He sheweth his Word unto* Jacob; *he hath not dealt so with every Nation: Paul* bids the Ephesians remember their condition *in times past* (namely) *without hope and without God in the world*; And why *without hope?* because without the Gospel and knowledge of Christ; And in ano-
1 Cor. 1. 21. ther place he tells us, that *the world, by wisdom, knew not God, & therefore it pleased God, by the foolishnesse of preaching, to save them that believe*; To imagine that there is any means sufficient for Salvation without Christ, is to overthrow the foun-
1 John 5. 12. dation of the Gospel; for *he that hath not the Son hath not Life.*

Object. *Some imagine, that Pagans, who live according to the Law of Nature and right Reason, have the knowledge of Christ and Salvation bestowed on them, by a secret and extraordinary Revelation, though unknown to us.*

This is a bold and senslesse Assertion: For, first, *How can*
Eph. 20. 2. *they heare without a Preacher?*
Rom. 10. 14. Secondly, How can S. *Paul's* words stand good, that *Pagans were without hope in the world*, if by the good use of their naturall parts they shall undoubtedly obtain the knowledge of Christ?

Answ. Thirdly, How can we imagine, that those poor souls, which sit in darknesse, under the power of Satan, should ever use their Free-will well, untill Christ doth make them free? See-
Rom. 3. 11, 12. ing as the Apostle witnesseth of the Heathen, *There is none that understandeth, there is none that seeketh after God, there is none that doth good, no not one*; there cannot instance be given

of

of any one Heathen, who by the good uſe of his naturall Will, did ever obtain the addition of ſupernaturall, and ſaving knowledge, *no not one* (ſaies the Apoſtle) but on the contrary, they made ill uſe of that light, which they had; for *when they knew God, they glorified him, not as God, but became vain in their imaginations.* Rom. 1, 21.

Fourthly, *Without me* (ſaies Chriſt) *ye can do nothing:* He ſaies not little, or not much, but *nothing*, if they had any ſtrength, though ſmall, then Chriſt ſaid not true, *without me ye can do nothing*; if they had none, then where is Free will? Who ever uſed well his Free-will without the help of Chriſt preventing? By the knowledge of Chriſts Goſpel we are taught the good uſe of our Wills; and if Chriſts Grace gives that good uſe, then Chriſt goes before us, and prevents us, then he is not given afterward as the reward of our well-willing. John 15. 5.

Fifthly, This Aſſertion eſtabliſheth one of the groſſeſt points of Popery and Pelagianiſm (namely) the *merit of Congruity*, for they ſay, that if a man do what in him ſelf is, God gives him Grace ſupernaturall; and *Pelagius* long before them taught, *Gratiam Dei omnibus dari ex merito pro bono uſu liberi arbitrii*: Syn. Dort. 1. part. pag. 238. *White's Way*, pag. 181. S. 62. *Daven.* Queſt. pag. 136.

Laſtly, What one Promiſe, Rule, or Example have we of beſtowing ſaving Grace on the Heathen in ſuch a way, or in and for ſuch reſpects? This preſumptuous Aſſertion without proofs we deteſt; it overthrows the Faith and its Miniſtry, it eſtabliſheth Paganiſm, and fruſtrates the whole new covenant of Grace.

Come we now to conſider of all, that live within the ſound of the Goſpel: Sufficient Grace for Salvation is not given to all the viſible Members of the Church, therefore not to all men; *Moſes* pronounceth of many of the Iſraelites, that had ſeen the ſigns and wonders in *Egypt*, yet *the Lord hath not given you a heart to perceive, and eyes to ſee, and eares to heare, unto this day*, Deut. 29. 4. And Chriſt putting a difference between his Diſciples and the Phariſees, ſaith, *To you it is given to know the myſteries of the Kingdome of Heaven, but to them it is not given*, Mat. 13. 11. How ſhould men attain to ſaving 3. *Reaſon.*

Grace, unleſſe it be given? And all receive it not, becauſe it is not given to all; for to them it is not given.

Object. 1. *But they which hear and underſtand not, have the ſame meaſure of Grace with them that did obey, onely theſe would embrace the Goſpel, and the other would not; and ſo the Grace, which was ſufficient in it ſelfe, becomes unſufficient through their owne fault.*

Anſw. God doth more for *Peter* than for *Judas*; they that hear and obey have a greater meaſure of Gods powerfull Grace, than they which ſtill harden their hearts: there is an exceeding

Eph. 1. 19. *greatneſſ of his power* put forth in them that believe, more than in them that hear and believe not; *in you that believe* there is an Emphaſis, not the like power in them that believe not.

Phil. 2. 13. God *opens the heart of* Lydia, *he gives us both to will and to do*; he does not wait for our wills, but gives us *velle*, to will of his owne good pleaſure, whereas others want that Will to believe, though you ſay they had power to believe, and to co operate with Gods Grace. Of this more in the next queſtion.

Object. 2. It may be objected out of Biſhop *Lake*'s Paper, thus, *Grace is univerſall* ex inſtituto divino, *though not* de facto, *through mans fault, for God made a Covenant of Grace with* Adam, *as a common perſon, to be communicated to his poſterity, as appears, in that* Cain *as well as* Abel *did offer a ſacrifice, which is a work of the new Covenant. And again, with* Noah *and his family, ſo that if ye look to the beginnings of the Church, you ſhall finde, that the Covenant by Gods inſtitution, was univerſall with all mankind, as was the Covenant of Works (though many of* Adams *and* Noahs *poſterity departed from the Church) and God was not bound by any condition of the Covenant to call them home again: Now the Covenant being univerſall, ſo is the Grace of the Covenant, and ability to keep it, one Branch whereof is this,* I will write my Laws in their hearts, *therefore all the Confederates have Grace ſufficient for their Salvation beſtowed on them.*

Anſw. 1. All are not Confederates, therefore not within the Promiſe.

Anſw. 2. It does not appear, that God made Covenant with *Adam*

as

as a commou perſon, to be communicated to all his Poſterity, but to the *Woman* and *her ſeed*, not to the *Serpents ſeed*, plainly ſevering between the ſeeds, though all came of *Adam*: *Cain* offered a Sacrifice without Faith, he was the ſeed of the Serpent, of *that wicked one*, as S. *John* terms him; and Chriſt tells the Phariſees, that *they were of their Father the Devil*. 1 John 3.12. John 8.44.

I ſhall cloſe this point with the Obſervation of Biſhop *Davenant*; *Illud obſervetis velim, nos in hac Theſi noſtrâ (ſcilicet non datur omnibus auxilium ſufficiens ad ſalutem) haud inficias ire, in cauſis univerſalibus à Deo inſtitutis (quales ſunt mors Chriſti, Prædicatio Evangelii, inſtitutio Sacramentorum) reconditum eſſe theſaurum Gratiæ in ſe ſufficientis ad ſalutem omnium; ſed illud ſolummodo defendere, Deum neque teneri, ut ex hoc theſauro ſufficientem gratiam impertiat omnibus & ſingulis mortalibus, neq; per providentiâ ſuam de facto procurare, ut ea omnibus impertiatur*; The Covenant is offered to all, but all are not Confederates with him; ſome are confederate with Sathan; *The Lord knowes them that are his*, and *in their hearts he writes his lawes*. Q. Decr. 49. p. 234.

Uſe. Let us bleſſe God for his mercy to us, whom he hath called to fellowſhip with Chriſt; our wit, and ſpirits, and ſtrength were better ſpent and drawn forth in praiſes to his holy Name, for this wonderfull rich Grace beſtowed on our Nation, and upon any of our ſoules in particular; for that he hath given us eyes to ſee, and eares to hear, and hearts to conſider the things which do belong to our eternall peace, than in long Diſputes, what he hath, or doth, or is bound to beſtow on others; God is free, and juſt, and holy in all his gifts of Grace. Therefore let my ſoule for ever bleſſe the Lord, who hath *ſubdued* mine *iniquities*, and *wrought all my works in me*, and *of his own will begotten me againe to a lively hope by the word of Truth*: And let all the Chriſtian Nations glorifie God for his mercy, as it is written, *Praiſe the Lord all ye Gentiles, and laud him all ye People*; for he hath made known the riches of his glory on you, whom he hath called; of you it may be ſaid, *I will call them my people, which were not my people, and her beloved, which was not beloved*; Rom. 15.9.11.

Rom. 9. 25, 26. *ved; and in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God.*

Sect. II.

Of Mans Free-will and ability to spirituall Good.

Pag 12. The Errors cited by the *Lond. Test.* touching the naturall mans Free-will, are two.

First, *That the Gospel is the Ministery of life, not in it self only, but in respect of mens power to believe it, when it is preached or declared unto them: For, say they, men are not blinde for want of Eyes, but for want of Light; and when Light or Truth is discovered to them, they have faculties suitable, fit, and apt to receive it: And if God should deprive men of all ability, and power to repent, and believe and turn to him, and then should still be moving and perswading them, urging and pressing them to believe and turn to him, even those that perish, as well as those that are saved; this would seem somewhat harder than injustice it self; As if a King having caused a mans legs to be cut off, though in a way of justice, should perswade this man to run a race.*

The rest of this Chapter is spent in burdening the contrary opinion with grosse absurdities, which I will remove in their due place.

Lond. Test. pag. 14. The second Error is this, *Naturall men may do such things as whereunto God hath by way of promise annexed Grace, and acceptation as unto Believing; and if it be possible, that they may believe, then they may do such things whereunto God hath by way of promise annexed Grace and Acceptation.*

That Faith hath the promise of acceptation annexed to it, no man ever doubted; and that natural men may be brought to believe, is as unquestionable: But of the manner how Faith is wrought in the heart, and what influence Free-will doth contribute thereunto, will be handled in confutation of the

the former Error, and therefore I ſhall not ſpeak diſtinctly to this ſecond Error, the rather, becauſe ſo much of it as ſavours of the *merit of Congruity*, is already confuted in anſwer to an Objection in my ſecond Reaſon about Univerſal Grace; and ſomething of the ſame matter will again fall in, in handling the main point.

Before I enter upon it, give me leave (and I think it will be profitable) to preſent you with a ſhort view of the Arminian Doctrine, touching the Corruption and Converſion of a Sinner, that you may ſee at whoſe Forge theſe new Adverſaries do ſharpen their Goads and Plough-ſhares: In their Book intituled *Scripta Remonſtrantium*, &c. exhibited to the Synod of *Dort*, they thus declare their opinion touching the third and fourth Articles, *De gratia Dei in converſione hominis.*

1. *Voluntatem quod attinet, de eâ ita pronunciamus, ut ſtatuamus eam in ſtatu irregenerationis non habere potentiam ad volendum ullum ſalutare bonum: Neque enim id velle poteſt voluntas, quod in illo ſtatu intellectus ſcire & monſtrare non poteſt*, pag. 6

1. The will of man in the ſtate of Unregeneracy, hath not power to will any ſaving or ſpirituall good; becauſe the underſtanding in that ſtate, is blind, and cannot reach a ſpiritual Object till it be revealed, and therefore the will cannot will it.

2. *In ſtatu verò vocationis & regenerationis, quia intellectus rurſum boni ſalutaris cognitione donatus eſt, voluntas libertatem & potentiam habet bonum volendi (accedente ſcilicet præter illuminationem ſupernaturalis quoque potentiæ collatione) & malum ex ſe volendi, libertatem volendi indifferenter tam bonum ſalutare, quam malum, in ſtatu lapſus voluntati adeſſe negamus, eam tamen libertatem, quæ voluntati eſſentialis eſt, retinuit, nempe quia potuit liberè in malo occupari, ſive hoc volendo, illud nolendo, ſive uno propoſito objecto illud volendo, vel non volendo*, pag. 6, 7.

2. But in the ſtate of Vocation and Regeneration, becauſe the Underſtanding is endued with the knowledg of ſpirituall things, the Will recovers its freedome and power to will the thing that is good, by the help of that illumination, and of a ſuper-

ſupernatural ſtrength beſtow'd on it, indeed in its lapſed ſtate, the Will cannot indifferently will ſpirituall good and evil: howbeit, that liberty which is eſſentiall to the Will (namely) to bend it ſelf to contrary Objects within its reach, or about the ſame Object to will it, or not will it, it ſtill retaineth, pag. 7.

3. *Gratiæ Divinæ actus in converſione hominis; (primo) Gratia excitans eſt gratioſa & impromerita ſpiritus ſancti operatio, quâ primum intellectum rerum ſalutarium cognitione imbuit, & per eandem illuminationem in ipſam voluntatem agit; vocatur & præveniens quia noſtram volitionem prævenit*, pag. 14.

3. Of the acts of Gods Grace in the converſion of a Sinner; Firſt exciting Grace is that free and undeſerved work of the holy Spirit, whereby he doth enlighten the Underſtanding with the knowledge of ſaving Truths, and by the Underſtanding doth work upon the Will, ſtirring it up to yeild aſſent unto the things revealed: It is alſo called *preventing* Grace, becauſe it goeth before any act of our own wills.

4. *Adjuvans verò gratia eſt, quæ voluntatem juvat, & effectivè cum eâ concurrit ad producendum actum, vocatur hæc cooperans, quia cum voluntate operatur: & ſubſequens reſpectu prævenientis & excitantis Gratiæ*, p. 15.

4. *Helping* Grace is that which doth help the Will, and doth effectually joyn or concurre with it, in producing the act of Faith; It is called *co-operating* Grace, becauſe it worketh together with the Will in the act of Converſion; and *ſubſequent* Grace, becauſe it followth or ſetteth in with the Will, yeilding and not making new reſiſtance againſt the work of Grace, as it might have done.

5. *Ordo actuum divinæ gratiæ: Cum tria in homine corrupto regeneratione egeant, mens, voluntas, affectus; triplici huic ſubjecto, triplices gratiæ divinæ actus accommodemus.*

1. *Mentem Deus verbo & ſpiritus ſui illuminatione illuſtrat; & ſi quando veritas clare & perſpicue à Spiritu Sancto menti præſentetur non poteſt intellectus ex ſe illi illuminationi reſiſtere, ſed ab objecto ita propoſito determinatur ad aſſentiendum*, p. 16.

2. *Volun-*

2. *Voluntatem Deus flectit & inclinat ad actum fidei & obedientiæ, ita ut voluntas per illam operationem non ſolùm potuit obedire, ſed & obediat, quoties obedit, non ex ſe, aut per ſe, aut à ſe: Addimus etiam ſupernaturalem potentiam credendi, voluntati conferri immediata Dei actione, modo illa actio voluntatem non neceſſitet antecedenter, & libertatem potentiamque non volendi tollat.*

3. *Deus quoque affectus noſtros corrigit; quibus affectibus caſtigatis & in ordinem redactis, promptior & facilior redditur voluntas ad exercendos pietatis actus*, p. 17.

5. The order of the acts of Gods Grace; whereas three things in corrupt Man do need Regeneration (namely) the *Mind*, *Will*, and *Affections*. There are three acts of Grace appliable for remedy.

Firſt, God doth enlighten the Mind with the light of his Word and Spirit; the which, when it is clearly preſented to the Underſtanding, it cannot reſiſt that light, but it is bound up to aſſent unto the Object ſo propoſed.

Secondly, God doth bow and incline the Will to the act of Faith and Obedience, ſo far forth, as that the Will not onely can, but alſo doth, obey, whenſoever it doth obey, not of, or from, or by it ſelf: We ſay, moreover, that there is given to the Will, a ſupernatural Power to believe by the immediate working of God upon it, provided that that action of God do not neceſſitate the Will to conſent, nor take away its liberty and power to diſſent, or not to believe.

Thirdly, God doth alſo correct our Affections, which being caſtigated, and ordered, the Will is made more prompt and ready to exerciſe the acts of Piety.

6. *Huic ſuæ converſioni homo obicem ponere poteſt, & ponit ſæpe. Quare dicimus voluntatem ad volendum bonum non neceſſitari, ſed hominem poſſe ex ſe reſiſtere (id eſt) non velle, & ſæpe actu non velle*, pag. 17. *Imò poſitis omnibus operationibus quibus ad converſionem in hominibus efficiendam Deus utitur, converſio ſæpe non ſequitur, converſio contingens eſt & incerta, quia libera*, p. 21.

6. It is in the power of man to put a Bar to this his own Converſion, and he doth often hinder it; wherefore we ſay,

that the Will is not neceſſitated to chooſe the good; but he can, and oft-times doth, reſiſt and refuſe it, yea, all thoſe operations which God doth uſe to the converſion of a ſinner, being put forth, yet converſion of the man does not alwaies follow: Mans converſion is contingent and uncertain, becauſe free.

7. *Si quæratur, quæ cauſa ſit, cur hic convertatur, ille non? Reſpondemus, hic convertitur, quia Deus hunc non opponentem novam contumaciam convertit; Ille non convertitur, quia novam contumaciam opponit. Quæres, cur hic opponit novam contumaciam, alter non? Reſpondemus, hic opponit, quia vult; ille non opponit, quia Gratiâ movetur, ne opponere velit. Quæres, annon ille qui non opponit novam contumaciam, & per conſequens convertitur, majorem habeat gratiam, quam qui opponit, & non convertitur? Reſpondemus antecedentem & prævenientem gratiam æqualem eſſe poſſe, ſed co-operantem habet prior, non poſterior*, p. 21.

7. If a reaſon be demanded, Why this man is converted, not that man? We anſwer, This man is converted, becauſe he not oppoſing a new Rebellion, and Contumacy, God doth convert him; the other is not converted, becauſe he doth oppoſe a new perverſeneſſe againſt the offer of Grace. Secondly, you demand, Why this man is obſtinate to rebell, and not the other? We anſwer, This man doth reſiſt, becauſe he will; the other doth not, becauſe he is moved by God not to reſiſt. If you demand, Whether he, which doth not reſiſt, and ſo is converted, hath a greater meaſure of Grace given him, than he which doth reſiſt his own converſion? We anſwer, That the *exciting* and *preventing* Grace in both, is equall; but *co operating* Grace the one hath, not the other.

This is a great part of their Doctrine touching the corruption and liberty of mans Free-will in things ſpiritual, in which I note two things:

Firſt, That it is evident, that all which they ſo largely ſpeak of *Grace* (as if they meant to aſcribe the *beginning*, *progreſſe*, and *perfection* of all good to the Grace of God) is but a mockery; for if it be in the Will to reſiſt the ſame work

work of Grace, whereby another is converted, or to embrace the ſame Grace, which another rejected: if after all the labour which God doth uſe, or will beſtow for the converſion of the ſoule, the party may oppoſe and hinder it, if all that they aſcribe to *Grace* be but to reveal the Doctrine of the Goſpel for *enlightning* of the *Minde*, and to *ſtir up* the *Affections*, and to give power to the *Will* to *believe*, yet ſo as that notwithſtanding that power, the Will is ſtill *in æquilibrio*, whether ſhe will turn to God, or not; I ſay, if after all that, they ſay, the Will muſt ſtrike the ſtroak, and determine the matter; what is this, but to ſet up the power of *Nature*, and to diminiſh the work of *Grace*, to magnifie Man, and rob God of his Glory?

Secondly, I obſerve alſo, how that in the Opinion, both of theſe old Arminians, and our new Adverſaries, the *Will*, in its naturall ſtate, is clogged with two Impediments (namely) *want* of *Light* revealed, and *perverſeneſſe* of *Affections*, the which being removed by the Goſpel, which brings Life and Immortality to light, then the Will is at liberty to exerciſe its innate and eſſentiall liberty (for it loſt it not by the Fall) to act upon thoſe ſupernaturall Objects either well or ill; a man in his naturall eſtate, being by them compared to a man in the dark, he wants not eyes, but light; Bring him a light and he ſees again: Or as a man in Priſon, knock off his bolts, and open the priſon doors, and he is at liberty to go away: So, ſay they, it is in this buſineſſe: But the contrary will be made appear in our Anſwer to our ſecond Queſtion, which now follows.

Queſt. 2. *Whether the uſe of thoſe means being granted, it be in the power of mans Free-will to convert himſelfe; to accept or refuſe the Grace offered?*

It is denied.

This muſt be the ſtate of the queſtion, for ſo they declare themſelves (namely) "That the Goſpel is the Miniſtery of "Life, not in it ſelf onely, but in reſpect of mens power to "believe it when it is preached or declared unto them: This we deny; for God in the raiſing of a ſoul to life, doth not onely afford means, but he opens our underſtandings to con-

ceive, and cauſeth the heart to hearken. The Apoſtle had the Scriptures, they read the Propheſies concerning Chriſt, *Luke* 24.25,44. But one thing more was needfull to form a right Faith in them; And what was that? See ver.45. *Then opened he their underſtandings, that they might underſtand the Scriptures.* 'Tis true of every naturall man, which S. *Paul* ſpeaks of the Jews, 2 *Cor.* 3.14. *There is a vail upon the heart in reading the Scriptures, untill it be done away in Chriſt.* Therefore S. *Paul* prayes for the *Epheſians*, that God would give them a ſpirit of Wiſdome and Revelation in the know-
Epheſ.1.18. of Chriſt, *that the eyes of your underſtanding being enlightned, ye may know.* He writes to them that had the Goſpel preached unto them already; but he knew that they wanted ſight, as well as light, and therefore prayed that God would give them eyes to ſee and underſtand.

We that are Miniſters can hold forth the Light; But there is a farther Miniſtery required, even the ſpirit of the living
2 Cor.3.3. God, to write the Goſpel, not *in tables of ſtone*, but *in the fleſhly tables of the heart.* If it be written onely with ink, or upon tables of ſtone, if that were enough, then he would not ſpeak of another writing by the ſpirit of God in the tables of the heart; But now he promiſeth *to write his laws in our hearts*, & therefore let us humbly beg, & thankfully receive that Mercy, & not truſt to our own ſtrength. God doth not regenerate thy ſoul, that it may be able to know him, and yet not know him, or that it may be able to believe, & yet not believe; or that it might be able to love him, and yet not love him; but he therefore makes thee able to know, to believe, and love, that thou maiſt indeed both know, believe, and love him; he
Phil.2.13. worketh not onely *poſſe*, but *velle*; *God worketh in you both to will, and to do, of his own good pleaſure.* We muſt *work out our own ſalvation*, that is, imploy all our abilities and indeavours to get Salvation, and that with all holy *reverence, humility*, and *carefulneſſe*, ver. 12. but it is the Lords work to frame us to will and to do, and that not according to our indeavours, but of his good pleaſure.

Now to help your underſtandings in this matter, and to prevent confuſion in diſcourſe, you muſt carefully diſtinguiſh,

First,

Firſt, between the { *Freedome* and *Power* } of Mans Will. Diſtinction.

We acknowledge, that Liberty and Freedome are naturall to the Will, the Good or Evil which we will, we will freely: But as for our ſtrength and ability to riſe up from a ſtate of Sin and Death, by the power of our own wills, that we deny, that ſtrength is from the ſpirit of Grace and Regeneration.

Secondly, again you muſt diſtinguiſh between the Will free from { *Compulſion* and *Neceſſity*. And from The *Bondage* of Corruption.

We acknowledge that Mans will is free from compulſion, either unto Sin, or unto Vertue: There is no force or conſtraint, or outward neceſſity laid upon the Will; but in reſpect of Bondage to Sin, *under which* all men are *ſold*, Rom. 7.14. ſo the Will is in bondage, till *Chriſt* do make it *free*, Rom. 6.17, 20. It acts freely, but not graciouſly, till it be renued by Grace; and then ſo far as it is regenerate, it willeth things that are good: The Will of a natural Man in its greateſt Bondage, is free from Compulſion, and Conſtraint, and in its greateſt Liberty it is in bondage under Sin. Of the freedome of the Will.

The Doctrine of Proteſtants is traduced by Papiſts, Arminians, and Anabaptiſts, as if we did make man a ſtock, or a ſtone; as if God did convert him whether he would or not; as if God, by his Predeſtination and Decrees, did compell and lay a neceſſity upon men to ſin, or as if men were unjuſtly blamed, exhorted, reproved, for not believing, for not doing their duty, if they have not Free-will, &c. Object.

We anſwer: Firſt, every mans will is free, whatſoever it doth, it doth freely: when wicked men ſin, rebell againſt the Light, reſiſt the Truth, they do it freely; when godly men embrace Chriſt, when they forſake the waies of Death, they do it freely, for elſe it were not a Will; the outward man may be forced, as in a ſtorm, to caſt the wares into the Sea; in a danger, to deliver up one's money to ſave the life. And this we do, after a ſort, freely, becauſe of two evils, *Anſw.* 1.

we chooſe the leſſe; the Will is a naturall faculty, and therefore free to his own actions, which are in its reach and compaſſe.

Anſw. 2. Secondly, we teach, that the Will is ſtill free from compulſion, or conſtraint; wicked men are not forced to Sin, nor good men to come to Chriſt; they deſire him, they prize him above every thing that can be ſet againſt him. But we confeſſe, that in reſpect of the bondage of Sin, it is a corrupt Free-will: All men, by Nature, are ſervants of Sin, and ſo continue till *Chriſt make them free*: Man by the Fall is ſpoiled, not of his will, but of the ſoundneſſe of his will; they will freely, but not well, and therefore that good-will, whereby we embrace Chriſt, and the things of the Spirit, is not a naturall faculty born with us into the World, but renued in us by the ſpirit of Grace and Regeneration; and all the Saints, ſo far as they are regenerate, they have a good, and an holy will, made alive unto God, *even when we were dead in ſins and treſpaſſes, he hath quickned us together with Chriſt*, and then *we yeild our ſelves unto God, as they that are alive from the dead.*

John 8. 24, 36.

2. The ſtrength of the Will.

But the queſtion is, of the ſtrength and power of an unregenerate mans will, as to his firſt upriſing from the ſtate of Sin and Death; whether it have any power to convert it ſelf, to raiſe it ſelf to ſpirituall actions, to do any thing towards its own juſtification; or whether there be in the Will before Regeneration, *vis activa*, an active force to believe, and raiſe it ſelfe by the onely help of exciting and preventing Grace?

This is denied in Scripture; and mans weakneſſe, and unſufficiency to help himſelf, acknowledged, becauſe we are dead in Sins and Treſpaſſes, enemies to God in our mindes, and *without ſtrength*: And what ſpirituall good can be expected from ſuch blind, carnall ſoules, till the ſpirit of God come and renue them? When the ſpirit of Grace firſt takes hold of us, it findes us in *our Blood*, and ſaies unto us, *live*: it findes us in a dead ſleep, and therefore it ſaith, *Awake thou that ſleepeſt, ſtand up from the Dead, and Chriſt ſhall give thee light.*

There

There is in all a power to will, but to will well, that is of renuing Grace.

Amongſt many Reaſons, I ſhall content my ſelf with theſe three:

The firſt is taken from the nature of Regeneration, which is the work of the Spirit, making a new Creature, reſtoring ſpirituall life of Grace to the ſoule, that was ſpiritually dead in Sins and Treſpaſſes: Thus the Scripture ſpeaks of Regeneration; *The Sons of God* (ſaith St. *John*) John 1.13. *are born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* Note two things; Firſt, that Gods Children muſt be born again; a child of Nature, as long as he is ſuch, is not the child of God: Secondly, in this new Birth, the will of Man, and of the Fleſh, is expreſly excluded, and Gods power alone ſet up: Now if the firſt act of our uprising, be aſcribed partly to God, and partly to us; unto God, becauſe he, by exciting Grace, doth enlighten the minde, and ſtir up the affections; unto us, becauſe we will co-operate with that holy motion and perſwaſion; then the work is his and ours together; then the will of Man, and of the Fleſh, muſt not be excluded, and S. *John*'s words muſt be corrected, and read thus, *The Sons of God, which are born both of the will of Man, and of God:* Yea, that which is leaſt will be aſcribed unto God (namely) to miniſter ſufficient Grace; and unto our wills, that which is of greateſt moment (namely) to make that Grace effectuall, or effectually to turn it ſelf, as if unto converſion, it were ſufficient that the will be excited and helped, and not alſo healed and quickned. 1. *Reaſon.*

From this quickning Grace is our firſt awakening and riſing from ſin; *Of his own will begat he us with the word of Truth*, Ja. 1.18. The Inſtrument is the *Word*, the Author and Efficient is the *Will of God*, not the will of him that is begotten; for the ſame thing is not the Parent and the Child, nothing can beget it ſelf; we are they that are begotten, and born, and God is our Father that begat us; *He hath made us, and not We our ſelves.* As we cannot make our ſelves, ſo neither can we regenerate our ſelves; therefore the Apoſtle ſaies, *we are* not our own, but *his workmanſhip, created in Chriſt Jeſus unto* Pſal.100.3.

good

good works. See that place, it is very full to our purpose; *Eph.*2.8,9,10. *By grace ye are saved through faith, and that not of your selves,* (not of any active power in your wills, *ad actus spirituales eliciendos*) *it is the gift of God*; why should he so expresly say, not of our selves, if our selves did so much as our Adversaries affirm? The Apostle goes on with another (Not) *not of works, lest any man should boast,* (all is of Grace) *for we are his workmanship, created in Christ Jesus unto good works*; we must first be created in Christ, ere we can do works of the spirituall Life; he worketh in us new Wills, and new Hearts, whereby we believe unto Salvation.

Reason. 2. I demand, whether these spirituall actions of Faith, Love, and Obedience, do arise from a naturall, or from a spirituall Root and Seed? Not from a naturall; for *that which is born of the Flesh, is Flesh*; Every Tree brings fruit according to its kind; and if not from a naturall Root, then not from the will of an unregenerate person: Nay, not from the will at all by the Arminians Doctrine; for they hold, that the Will was never endued at first with spirituall qualities and gifts, and therefore by the Fall, it could not lose them; and accordingly in Mans Regeneration, they say, that spirituall Gifts are not infused, or planted in the Will; onely at the first God planted that naturall Freedom in the Will, *ad volendum vel malum, vel bonum*; which by the Fall, was clogged and hindred from acting by the blindnesse of the Minde, and perverseneſse of the Affections; the which Impediments being removed by preventing Grace, the Will can, and doth, exercise its native Freedome, of willing, or nilling Good and Evil: Now hence I infer, that if the Understanding and the Affections be the onely subject of Regeneration, and that the Will, *in puris naturalibus*, as it is a naturall Faculty, without any spiritual Qualities seaoning it, onely being set at liberty, as abovesaid, have *vim activā ad spiritualia*, to convert it self to God; then it followes, that spirituall Actions and Graces have their rise, and do grow upon the stock, and out of the seed of Nature, which is contrary both to expresse Scripture and Reason.

John 3.6.

Secondly, Well then it remaines, that spirituall Fruit must spring

ſpring from a ſpirituall Root, or Seed; And what is that? You ſhall ſee in three places of Scripture, 1 *John* 5.1. *Whoſoever believeth is born of God*; and ſo 1 *John* 4.7. *Every one that loveth is born of God*; with *John* 15.5. *As the branch cannot beare fruit except it abide in the vine, no more can ye, except ye abide in me*; *for without me*, as your Root, *you can do nothing*. Now conſider, Which of theſe is the firſt, to believe, to love, and to bear fruit, or to be born of God? and to be in Chriſt the Root? Surely, to be born of God, is before believing and loving for we therefore *believe* and *love*, becauſe (ſayes the Text) we are *born of God*, and have *his ſeed* in us; and we therefore bear fruits of Grace and Piety, becauſe we are in Chriſt the Root; *Thou beareſt not the Root, but the Root thee*. Hence I conclude, that although there be no diſcernable diſtance of time between Gods Act begetting us to the Faith, and our Act of turning to God, yet in order of working, and cauſality, the work of God muſt needs be firſt to heale, to change, to rectifie, and make obedient our crooked wills, to take away that inbred repugnancy, which is in our wills against the will of God, before we can obey the Call of Chriſt; *Non ideo currit rota, ut rotunda ſit, ſed quia rotunda eſt*: In order of working; firſt, Grace gives Life and Qualities to the dead Will; and then being renued, it wills the converſion, and becomes a voluntary Inſtrument of God to apprehend his Grace offered, and to work forward with it; but, as I ſaid, this it doth, not by its own naturall ſtrength, but by vertue of the ſeed of Grace, and new Life that God hath put into it; firſt make the *Tree* good, and then his *Fruit* good.

Spirituall Fruit ſprings from a ſpiritual Root.

Rom. 8 7.

Thus you ſee how the Grace of God doth firſt turn us, and then we are turned; there is firſt a ſeed of God in us, which becauſe it liveth and abideth in us, therefore we believe in him, and love him; and this Seed or Root is the firſt Beginning of all our ſpirituall life, and the good that followes thereupon: Let God have the glory of his owne Grace.

Thirdly, and laſtly, If ſuch a power of mans will be acknowledged; S. *Paul* queſtions 1 Cor. 4.7. *Who maketh thee*

3. *Reaſon.*

to differ from another? And what haſt thou that thou didſt not receive? will eaſily be anſwered, but in a ſenſe quite contrary to his minde: for this opinion of Free-will being true, I may anſwer, I have made my ſelfe to differ by doing that which was in my power to do, which another would not do, though it were as well in his power, as in mine; for I and they were alike partakers of Exciting Grace; and God was as ready to receive them to mercy, as my ſelf, if they would believe and repent; but they, by the liberty of their wills, did refuſe that Grace, and remain unconverted; and I, by the ſame liberty of my will, did embrace it, and ſo am converted, and brought into a ſtate of Grace. And ſo to the other Queſtion; *What haſt thou, that thou didſt not receive?* I may anſwer, I have determined mine owne Will to the firſt Act of believing; which power I received from no Grace of God, but had it by Nature in mine owne Will.

How inconſiſtent are theſe things with the Doctrine of Gods Grace? and how abhorrent to the hearts of Chriſtians, who, by experience, have felt the work of Grace upon themſelves? I ſometimes wonder, how it comes to paſſe that the Patrons of Free-will, ſo few of them do give evidence that they are gracious men; moralized civill men they be; but I feare me, many of them are ſtrangers to the power of Grace; they ſpeak little experimentally of Regeneration, and the work of Grace in the ſoule: Either let them uſe their Free-will better, or if they cannot, let them not ſay and hold, that men can; but let them flie to God for his *Grace* to *heale* them, to his *Spirit* to *draw* them, to his *Power* to make them *ſufficient*.

Rev. 3. 18. John 6. 44. 2 Corin. 3. 5.

Thus you ſee what is to be thought; Firſt, of the freedome of mans Will; Secondly, of its Strength and Power, which is proved to be in none (*for being ſervants of Sin, we are free from Righteouſneſſe.*) Firſt, becauſe we are born, not of the will of Man, but of God: Secondly, becauſe the naturall will cannot be the Seed and Root of ſpirituall qualities; Thirdly, becauſe it is not in man to make himſelfe to differ from another.

Rom. 6. 20.

I conclude this point with thoſe ſavoury and wholſome words of the tenth Article of the Church of *England*. *The condition of Man, after the Fall of* Adam, *is ſuch, that he cannot turn and prepare himſelf by his own naturall ſtrength, and good works, to Faith, and calling upon God; wherefore we have no power to doe good works, pleaſant and acceptable to God, without the Grace of God preventing us, that we may have a good will, and working with us, when we have that good will.* Artic. 39.

Againſt this Doctrine, ſundry things are objected; I will inſtance onely in two or three particulars. Againſt the freedome of Will, which we grant; it is objected, That *that is not the true nature of Freedome, to act freely, and without compulſion: But true freedome of will* (ſay they) *ſtands in indifferency between two Objects, whereby it can bend it ſelf equally to good or evill, to accept or refuſe the offer of Grace, and therefore* (ſay they) *if God do determine the Will in our Converſion, its Liberty is violated.* Object. 1.

I anſwer four things: *Anſw.*

Firſt, Why ſhould it ſeem a ſtrange thing, that God, which made our Wills, ſhould move and rule in them without doing violence to their Nature?

Secondly, It is beſt with us when God determines our wills, for then we be ſure ever to chooſe the thing that is good; for God inclines them onely unto good, unto evill we can determine them faſt enough of our ſelves.

Thirdly, The true nature of Free-will, does not conſiſt in an indifferency unto contrary things, as unto Good and Evil, for by their own confeſſion, in our lapſed eſtate, the Will acts freely in evil, but it has not a liberty and power to will ſpirituall good, as well as evil; and they give the reaſon, becauſe in this ſtate the Minde is void of the knowledge of ſpirituall good, and therefore the Will cannot deſire it: And again, in Heaven the Will has not liberty of indifferency to chooſe evil as well as good, and the reaſon is, becauſe in that ſtate of perfection, the mind ſhall be filled with the meditation, & delight it ſelf only in that which is holy & good; & yet in both theſe ſtates (namely) of Unregeneracy, and Glory, they Script. Remon. pag. 7.

do with us acknowledge, that the Will is free: Wherein then ſtands the true nature of liberty, if not in ſuch an indifferency?

I anſwer, in the free choice of our Will, ariſing from the judgement of our own underſtandings; this or that I judge to be good or evil, and accordingly I freely chooſe or forſake it: whereſover theſe two concur (namely) firſt freedome from Violence and Neceſſity, and ſecondly, the full conſent of our own reaſon; There is the whole and true nature of Liberty.

Fourthly, God, in converting us, does not take away the liberty of Will, but its obſtinacy; *Hæc gratia à nullo duro corde reſpuitur, ideo enim tribuitur, ut cordis duritia primitus auferatur.* And why ſhould they contend for ſuch a liberty of Will, as a part of its perfection and excellency, which is indeed its greateſt weakneſſe, wickedneſſe, and ſhame, (namely) to be able to reſiſt the grace of God intending our converſion. O that I had no bitter root in my will of rebelling againſt the will of God! Lord let there never be but one will between me and thee; though I faile in many things, yet let not my will be falſe; Let me ever be able, with comfort, to ſay with the Apoſtle, *The evill which I doe, I allow not; and if I do that I would not, it is no more I that do it, but ſinne that dwelleth in me* (Rom. 7. 15. 20.) S. *Paul* bewailes the Rebellion of his heart, he diſclaimes all its luſtings, *It is not I*, Who is it then? Is it not a part of thy wills liberty to *war againſt the Law of God?* Yes, of a baſe corrupt will; for it is Sin in me; call it what you will, it is Sin, it is *Sin* that *dwelleth in me*: O that I were delivered from that Liberty; it is Sin, it is a wretched Liberty, O then let not vaine man glory in his ſhame; Let us bewaile not onely our own evil wills, but even the proneneſſe that is in us to will any thing againſt God.

Ver. 17. 20.

Object. 2. Againſt the weakneſſe and impotencie of our wills, it is objected as above, *If God ſhould deprive men of all ability and power to believe, and yet be ſtill moving and preſſing them to believe, this would ſeem harder than injuſtice it ſelfe, &c. yea, this would repreſent the glorious God in his greateſt expreſſions*

of

of mercy, grace, and love to the world, rather as laughing the world to ſcorn in that great miſery wherein it is plunged than as a God any way truly deſirous, or intending to relieve it. Lond. T. pag. 11.

I anſwer three things.

Anſw.

First, To faſten inferences upon God, is a dangerous preſumption; take heed of it, leſt ye be found to charge God fooliſhly, *Will you ſpeak wickedly for God, and talk deceitfully for him*, as defenders of his Honour? He needs it not; To ſalve his Juſtice, as you apprehend it, will you deny his Grace?

Job 13.7. Said Job to his friends.

Secondly, God doth not cut off any mans legs, and then bid him walk; *God made man upright, but he* himſelf *found out many inventions*; the bondage of our will is not to be laid upon God, but upon *Adams* fall, which is the proper root, whence that impotency in our wills ariſeth; The Creature is turned away from his Maker, May not the Lord call upon him to return, and pay his due obedience? Nay, is it not a mercy, that he ſeeks thoſe that were loſt? or did you not like his manner and courſe that he hath taken, to make offer of Grace to the loſt world? Will you quarrel at it, becauſe it is ſo generall? Perhaps more generall than are the wills of men to receive it.

Eccl. 7.29.

Thirdly, God doth endue men with principles and gifts of Reaſon, Judgement, Memory, Conſcience, Underſtanding, by the uſe and improvement whereof, they are capable to be convinced of Sin, and of Chriſts readineſſe and ability to ſave, alſo to give credit to the things they heare. Yea, moreover, God doth work in the hearts of men, that live under the preaching of the Goſpel, certain effects, whereby people are led on towards their converſion; ſuch as are, knowledge of Gods Will, ſenſe of Sin, feare of Wrath, belief of the Curſe of the Law, conſultations and purpoſes to ſeeke for Deliverance, and to forſake Sin; ſome joy and hopes upon poſſibility of Pardon.

Acts 2.37. Hebr. 6.4. Luke 15.18. Luke 8.13.

By all which effects, they perceive that God doth call them to repentance and mercy, and accordingly are almoſt perſwaded to be Chriſtians indeed. Yet through the ſubtilty of

the Devil, who *stealeth* away the *good seed* that was sowne; and the *lusts* of other things entring in, do *choak* the *Word*, so that they, that after all this, remain in their naturall & sinfull state; their own hearts tell them that they have dealt ungraciously with Gods Spirit, that they have striven against the Light, that they have not done what was in their power to do, yea, I am perswaded, that there is not any of those, who live under the Gospel, and are so pathetically moved and pressed to repent (as in the Objection is alledged) but they must confesse that they are damned, not because they could not believe and turn to God, but because they would not, because other things were loved above Christ, because they *forsook* their *own mercy*, and so are justly left to their own hearts lusts: The Godly themselves do know by experience, that they also have many times grieved the Spirit, and hardened against God, especially in the daies of their unregeneracy, and should have likewise perish'd, had not the Lord followed them with his Grace. The summe is, they that perish must ascribe the fault of their non conversion to themselves; & they whose hearts God hath farther mollified, must ascribe the praise thereof unto his Grace. And why God doth follow the one with Grace, & leave the other to his own hearts lusts, is a question that does belong to that mysterie, *O the depth of the wisdome and knowledge of God* (we cannot fathome it)

Ro. 11.33,35. *How unsearchable are his judgements, and his waies past finding out! Who hath first given unto him, and it shall be recompenced again?*

Obj.3. The rest of their Reasons against our Doctrine, are but complaints and frettings, as it were, against God; Ile name but one more: *If Salvation be not to be had, but onely by Christ, through Faith, and that Condemnation comes on them through*

Lond. T. p.12. *Unbelief, and yet God afforded them not power to believe; then the damnation of the most part of men, was an invincible effect of the Death of Christ, and their condition more desperate, considered with those meanes than before, it being able to condemne them, but not bring them to Faith.*

Answ. A most absurd inference. For,

First, Mens Damnation is not the effect, nor the end of

of Christ's dying; his Death is the Life of men.

Secondly, What then? Is it a consequent of his Death? Neither so, for they had perished, though Christ had never died (namely) for transgressing the first Covenant.

Thirdly, What then? Is Christs Death an occasion of the damnation of any man? Not so neither; for though we doubt not to say with the Scripture, that *Christ is a stone of stumbling, and a rock of offence to many*, yet he is not properly and simply an occasion of their perishing (for they were *under condemnation* already, *John* 3. 18.) onely their unbelief leaves them under their former sad condition, with some increase to their condemnation, because they shew new obstinacy, and more disobedience against God than others, that never saw the Light, as it there follows, ver. 19. *This is the condemnation* (the just and great condemnation) *that light is come into the world, and men loved darknesse rather than light, because their deeds were evil.* 1 Pet. 2. 8.

Lastly, Christs Death is not in it self an occasion of encreasing their Condemnation, but meerely accidentally, by reason of mans Disobedience, as S. *Peter* expresly speaks; *He is a stone of stumbling*; To whom? *To them that be disobedient*, which stumble at the Word, being disobedient; in himself he is altogether *precious*, and the *Lord of life*. S. *Paul* speaks of the Law, that *Sin taking occasion by the Commandement, wrought in him all manner of Concupiscence*; Did the Law work Concupscence in *Paul*? No; but Sin, by the Law, did; Sin taking occasion by the Law, did; the like may be said in this case, Christ is holy, his Death a savour of Life; no mans ruine is the effect of Christs Death; What then? Through mens own disobedient hearts, that love Darknesse rather than Light, the justnes and aggravation of their condemnation is manifested. 1 Pet. 2, 7, 8. Rom. 7. 8.

Thus you see with how little connexion, or shew of reason, mens Damnation is charged on Christs Death, whereas at the most it is but an occasion, an accidentall occasion, not in its own nature, but from mans own wretchednesse, an occasion not of their ruine, (for they were undone before, and no mans unbelief does first put him under condemnation, but leaves

leaves him there under wrath) but of an higher degree of Condemnation, becauſe they neglect ſo great Salvation, and tread the Son of God under foot.

Object. 4. Laſtly, *Are not Threats, Exhortations, all in vaine?*

Anſw. This will be ſufficient for you to remember, that all thoſe invitations, exhortations, patient waitings, warnings, threats, &c. which you meet with every where in Scripture, doe not ſhew what our power is to co-operate to our firſt up-riſing from our ſinfull ſtate: But firſt, what the Creatures duty is to his Creatour; Secondly, what we can doe by Grace preventing and renuing us, not of our ſelves; Thirdly, what God intends to doe for his Elect by thoſe meanes, for they are Gods power to Salvation, and God by calling on us doth cauſe the *deafe*, yea, the *dead* to *heare the voice of the Son of God, and to live*; by knocking he doth awaken them that are in a dead ſleep; by calling, he cauſeth us to heare his voice and to returne: Now God ſhewes what he intends to do for us, becauſe the Precepts, which require duty of us, are in other Places of Scripture turned into Promiſes. Thus he requires *Iſrael* to *circumciſe their heart*, Deut. 10.16. *c.* 30.6. He promiſeth, that *he will do it for them*. Thus he requires, *Ezek.* 18.31. *Make ye a new heart; for why will ye die, O houſe of* Iſrael? Cap. 36.26. He promiſeth *to give them a new heart, and a new ſpirit*: Gods precepts ſhew our Duty, and when we ſee that he turns his Precepts into Promiſes, it minds us of his Mercy, and our own weakneſſe; if the performance of the condition of the new Covenant were left to our owne power, it would not be unto us a Miniſtery of life and righteouſneſſe; for we are no more able of our ſelves to believe, than to keep the Law, therefore he ſaith, *This is the Covenant that I will make with the houſe of* Iſrael *after thoſe daies, ſaith the Lord, I will put my lawes into their minde, and write them in their hearts*, &c. Heb. 8.10. The conditions which God requireth of us, he worketh in us; God doth require us to *repent*, and he doth give *repentance*, 2 Tim. 2.26. He doth bid us *come to Chriſt*, and he *drawes* us unto *Chriſt*, John 6.66. If God ſhould give us onely a poſſibility to believe and to turne unto him, and ſhould leave the acting of it to our wills, we

John 5 25.

ſhould

ſhould even do as our firſt Parents did, depart from God, and never bring that poſſibility into act.

Fourthly, Such invitations, warnings, &c. do ſhew what it is that we ought to beg at the throne of Grace, ſeeing we have not the ſufficiency of our ſelves, namely, that he would work our works in us, that he would circumciſe our hearts, and give us new hearts, &c. and finally, that we ought to aſcribe the whole glory of our Salvation to his rich and unſpeakable Grace.

By the former Diſtinctions and Doctrine, the people are helped to diſcern Truth and Falſhood, Good and Evil in ſundry caſes: As for example, Application.

If the Queſtion in diſcourſe be, *Whether Gods Decree, ordaining the events of things, does not take away the freeneſſe of mans will?* Caſe. 1.

The Anſwer is No; becauſe God has decreed not onely the things themſelves, which ſhall be, but alſo the manner how they ſhall be; Some things work naturally, ſome things proceed from neceſſary cauſes, which being put, the event alwaies follows, as heat from fire; ſome things work voluntarily, and the event comes to paſſe freely, becauſe they depend on voluntary cauſes, as to build a Colledge, or Hoſpitall, and ſo of all humane actions; Some things happen contingently, and as it were by chance, in reſpect of us, becauſe they have no known or conſtant cauſe, as walking in an Orchard, an Apple falls upon my head, my walking is not the cauſe that the Apple fell, nor the Apple of my walking there. Now God decreeing that voluntary Agents ſhall work freely, therefore his decree does not take away my freedome, but rather eſtabliſh it: The ſelling of *Joſeph* into *Egypt*, God decreed it, yet that thing was done freely and willingly by *Joſeph*'s Brethren; the reaſon is, becauſe the root of true Freedome is in the free Judgement of our own reaſon, and therefore every man does act freely, becauſe he chooſeth that which ſeemes beſt and moſt reaſonable, not being conſtrained by any externall force or principle, but by the perſwaſion of his own minde. *Anſw.*

If the Queſtion be, *Concerning the converſion of a ſinner, be-* Caſe. 2.

cause Gods Grace doth work powerfully, and Mans Will is but passive, or the subject whereon God doth work in the first act of our conversion, and not a cause co-operating with God, that therefore man is made a stock or stone, &c.

Answ. Not so; because to will is of Nature, to will well is of Grace; so that when God frames us to will well, he doth not change or destroy the naturall faculty, but heales it, and leads it to a better Object; and this he doth *non cogendo, sed suadendo*, the soul sees the greatest reason in the world to embrace the greatest good which is now offer'd to it, and he doth thirst after it, and willeth it with all his heart and might; O give me Christ, or else I die; O give me Christ what ever he cost me. Is this to take away mans freedome, so freely to choose the best? And so fully to consent unto the will of God? Then Lord let my will never be free; Lord, set my heart at liberty, to run the way of thy Commandements, to run after thee, which way soever thou draweſt me: In all this there is nothing taken from the Will, but goodnesse added to its actings: To will, and to will well, are not two severall acts, but one and the same act, which as it is an act of willing, it is of Man; as it is a gracious willing, it is of God: Is this dealing of God upon a free Agent, remaining free, as if he dealt upon a stock or a stone?

Beniter alkui super additur. Embd. p. 245.

Case 3. If the Question in discourse be, *Do wicked men sin freely, or of necessity and compulsion?*

Answ. Corruption is in their wills, and therefore they sin willingly, not by any externall constraint; and untill they be regenerate, every motion of their will is more or lesse sinfull; As in an Instrument that is out of tune, if you sound him, he will jarre in the sounding: Wicked men, when they sin, they sin of their own, *Nemine jubente, suadente, cogente*, ye need not compell them, yea, they sin with delight, and sometimes with deliberation; Sin is most naturall to them, it is their flesh.

Object. *But if the corrupt Will can do no other but sin, then it sins necessarily, and not freely.*

Answ. Not so; forasmuch as that naturalnesse shews the greatest freenesse: As for example, I am naturally inclined to this or that

that Recreation, therefore I follow it with the greateſt willingneſs; evil cleaves to the naturall mans will and actions; but yet when it choſeth the thing that is evil, that evil choice is not from externall neceſſity; they do it willingly, after the imagination of their own hearts; yea, ſo freely do they follow and chooſe the evil, that they can and do deliberate, and take counſell about it, ſo that they can forbear when they ſee cauſe, and then fall to it again; The corrupt Nature that is in wicked men, doth not bind them up to this or that evil action, nor at this or that particular time; they can plot and contrive by their wits and counſels, what evil to doe, when and which way to accompliſh it; and when they are reſolved upon a way, they can change their minds, if they ſee any danger or miſcarriage to attend their enterprizes: All which ſhews how freely wicked men do evil; let them bewaile it, and not harden their hearts againſt God, by caſting any blame upon his holy will, or hoping to excuſe the wickedneſs of their actions by the wickedneſs of their hearts and inclinations; nor laſtly, by liſtening to the profane ſcoffs of carnall wits: when ever the day of you viſitation is come, you will bewaile your ſelves in this reſpect chiefly, that you have ſinned againſt God with a full will (for ſo is the unregenerate Will, it is a full Will, in no part good) and ſo freely with delight and pleaſure.

Cap. XI.

Errors againſt the true nature and ground of Faith and Juſtification.

IT is not my purpoſe in this Treatiſe, to follow every Brainſick Sectary in their Wild-gooſe Chaſe, nor to ſtand upon confutation of every abſurd Sentence that falls from their pennes: many of their Fooleries are not worthy to be taken notice of. The materiall Errors cited in this Chapter are two.

Firſt, Concerning the ground and meanes of Faith, (according to which, Faith will be accounted naturall, or ſupernaturall) their Error is thus expreſſed:

Error 1. *Sect.* 1. *They that are without the Goſpell written or preached, have ſufficient meanes of believing; they that have only the Heavens, the Sun, Moone, and Starrs, and the goodneſſe of God in the Government of the world, have reaſon ſufficient, if not in abundance, to think the ſame thoughts, and judge the ſame judgement with thoſe that have the letter of the Goſpell, (namely in the matter of believing.) For theſe two reaſons are alleaged.*

1. *They have the ſubſtance of the Goſpell, (namely) the willingneſſe and readineſſe of God to be reconciled unto the world preached unto them by thoſe foreſaid Apoſtles, the Sun, and Moone, and Stars, &c.*

2. *Becauſe in the Creatures they have ſufficient meanes of Believing. Firſt* that God is: *Secondly* that he is a rewarder of thoſe that diligently ſeeke him, *which is all the faith or beliefe that the Apoſtle makes ſimply and abſolutely neceſſary to bring a man unto God, (that is) into grace and favour with him.*

Doctrine. Againſt theſe groſſe Errors I lay down this poſitive Concluſion, (namely) the ſubſtance of the Goſpel; nay, not the leaſt

least glympse thereof is, or can be made known to us in the Creatures, and therefore they which want the Letter of the Gospel, have not means sufficient to bring them unto saving Faith; neither can they think the same Thoughts, nor judge the same Judgement, that they do, which have the Letter of the Gospel.

1. The Sun, Moon, and starres, and the Government of the World, are but dumb Apostles to preach the Mysterie of Salvation; the eternall power and Godhead are cleerly seen and understood by the things that are made, so that by this goodly frame of the World, the Sun, Moon, and Starres, men by naturall reason, may gather, that God is *eternall*, because he is before all things which are made; and *powerfull*, because he could make such a World of nothing; and accordingly, that the *Godhead* is not like to the *Image of a corruptible Man, or Birds, or four-footed Beasts, or creeping things*; under all which forms the Heathens did worship a Deity, and *served the Creature more than the Creator*. The Apostle shews the vanity of mans imaginations, for it is contrary to reason, that God, which made the world, should be like unto such weak, dying, perishing Creatures. Two Branches of this Doctr. Rom 1.20. 23 25.

2. Much more that such Creatures should be worshipped and served, prayed unto, or depended on for help; and therefore he tells us, that in their base conceits of the Godhead, & in their idolatrous Image-creature worship, they *became brutish*; they did not shew themselves men, and therefore were without excuse in that respect: A worshipper of Images, of Creatures, hath no excuse for his sin, because they had reason enough to dictate the contrary. Now if in the great works of the Creation, they could not apprehend aright the nature of the Godhead; How shall they be able to see and find in them the hidden mysterie of the Gospel? *The mysterie that was hid from Ages and Generations, hid in God*, hid from generations of Men, yea, from *Angels* in Heaven, to whom *the manifold wisdome of God is made knowne by the Church: God at sundry times, and in divers manner, spake in times past unto the Fathers* concerning *Christ by the Prophets*; But did he ever speak of Christ by the dumb Creatures? Col 1.26. Ephes 3.9. Ver. 10. 1 Pet. 1.11. Heb. 1.1.

tures? What should I say more? The Apostle is cleare, *The world by all its Wisdome knew not God, till it pleased God to reveale it by the foolishnesse of preaching.* It never entred into the heart of man to think of *Salvation* by the *Crosse*; of an *imputed Righteousnesse* by a *Mediatour*, of *God manifest in the Flesh, made under the Law*, &c. and many other such like points of the Gospel: none of these things ever *entred into the heart of man to conceive*; the knowledge and belief of these things comes onely by hearing, and by the Revelation of Jesus Christ in the Gospel: Al that ever studied Righteousnesse, I mean the best and wisest of Heathen Philosophers, never sought it in a way of Faith, but in a way of Works, of morall correctives of Vice, and rules of common Justice, and humane Prudence. But did ever any one of them so much as dreame of a Mediator? or of Justification by Faith.

1 Cor. 1. 21. Verse 8. 1 Cor. 2. 9.

2. Branch. 2. Hereof follows the second Branch of our Conclusion (namely) that they which want the Light and Letter of the Gospel, have not sufficient means of Believing. The object of Faith is not revealed in the Creatures; How then can there be any Faith without the Gospel? *How can they believe in him of whom they have not heard?* (Tis a thing impossible) and *How can they hear without a Preacher?* (that is also impossible,) A Preacher of the Gospel of peace, that brings glad tidings of good things? And *how can they preach except they be sent?* If there be no Sending, no Preaching, no Hearing, there can be no Believing. And so the Apostle concludes, ver. 17. *So then Faith cometh by hearing, and hearing by the Word of God.* This is the onely true ground of Faith; and all that would get Faith, must hearken to the Gospel, as it was taught and published by the true and living Apostles of Jesus Christ, and is continued in the Church by such as succeed them, who are *Ministers, by whom ye believe*, and *Labourers together with God*, to make the World *obedient to the Faith.*

Rom. 14. 15. 1 Cor. 3. 5. 4. 9. Rom. 1. 5.

Reason. The reason hereof is, because true Faith, whereby man is justified, is purely supernaturall, it is above Nature to teach it, or to work it. It is purely supernaturall, first, in respect

Faith is supernaturall in three respects.

of

of the Object, which is Chriſt crcified for our Sins; The things to be believed are above the reach of mans naturall reaſon; *Fleſh and blood hath not revealed this unto thee, but my Father which is in heaven*: Thus our Saviour ſpake of *Peters* Faith, *Mat.* 16:17.

It is a lewd invention of ſome, to ſay, that Heathens might have an implicite Faith in Chriſt that is, habitually to believe all things contained in Scripture, although actually they knew not what was therein contined; and that an explicite particular belief of Chriſt was no then neceſſary. For they could not have none at all, becauſe they had Chriſt for their Object: but τὸ γνωστὸν τοῦ θεοῦ, that which might be known of God by the Creation. That diſtinction of *Faith implicite* and *explicite*, cannot take place where the object of Faith is not known and embraced. *Implicite* Faith is that of many weak Chriſtians, who believe in Chriſt for Salvation, that he died to ſave his people from their ſins; or this they reſt on, though many particulars touching the manner of the Incarnation, Death, Reſurrection, Interceſſion of Chriſt, and of Juſtification, and of the Definition of Faith, &c. be not clearely known to them; the Faith of *Cornelius* and the Eunuch was ſuch. Faith *explicite*, is when Chriſtians can diſtinctly go from point to point, manifeſting their knowledge in the myſtery of Chriſt. Theſe two are but degrees of the ſame Faith, the one weak, the other ſtrong, for they both meet in one Object, *Chriſt Jeſus*.

But to tell of an implicite Faith in Heathens, which have a kind of knowledge of God, but not Chriſt for their Object, is an invention to delude the ſimple; they could have neither habit nor act of Faith, when as the object of Faith was altogether unknown to them.

Much after this manner do the Popiſh Prieſts delude their people, by the Doctrine of an implicite Faith; for they teach, that the people are not bound to know what the matters of their Faith be; it ſufficeth that they believe, as the Church believes, upon aſſurance that the Church believeth all things neceſſary; but what thoſe things are, which the Church believes, they need not inquire: Thus they exclude know-

knowledge from Faith, and place it in Aſſent onely, in a blinde and generall Aſent, whereas without Knowledge there can be no Faith; and without ſupernaturall Revelation there can be no knowledg of the things that are to be believed.

Secondly, Faith is purely ſupernaturall, in regard of the manner of coming by it, it is given from above: To believe, is the work of God, as hath been ſufficiently evinced in the former Chapter, and although, when we believe, we ſee ſufficient to believe; yet to make the heart cloſe with Jeſus Chriſt, is an effect of Gods powerfull Grace. Hence it is that the Apoſtle prayes for the Theſſalonians, that *God would count them worthy of this calling, and fulfill all the good pleaſure of his goodneſſe, and the work of Faith with power.* 2 Theſ. 1.11. in which place the Apoſtle teacheth two things: Firſt that the whole beginning and progreſs of our ſalvation, is to be aſcribed to the good pleaſure of Gods goodneſs: Secondly, that the work of Faith is carried on with power; *Chriſt* is the *author* and *finiſher of our Faith*, and becauſe it is ſo many waies aſſaulted, therefore *by the power of God we are kept through faith unto ſalvation*: And truly, what leſs than a Divine power is able thus to draw the ſoul to Chriſt? to forſake all, that we may be found in him? to forſake our own Friends, Houſes, Lands, and preſent worldly enjoyments, for his ſake? yea, which is moſt of all, to forſake our own Righteouſneſs, and venture all upon an unſeen Chriſt, upon a crucified Chriſt? to venture our precious Soules, and our eternall Condition upon one whom we *never ſaw, yet believing we rejoyce with joy unſpeakable, and full of glory.* 1 Pet. 1.8. &c.

Heb. 12.2.
1 Pet. 1.5.

Thirdly, Faith is purely ſupernaturall, in regard of its admirable effects and workings.

Firſt, Inward, it *purifies the heart*; Secondly, it *pacifies* the *conſcience*; Thirdly, it fills the heart with *joy*, even in the midſt of *tribulations*; Fourthly, it makes us able to *withſtand* and to *quench* all the *fiery darts* of *Sathan*, and to fight, and overcome *Principalities* and *Powers*.

Rom. 5.1.
1 Pet. 1.6,7.
Eph. 6.16.

Secondly, Outward effects; you ſee the admirable effects of

of Faith in the Fathers, *Noah*, *Abraham*, *Moſes*, &c. *Heb.* 11. who, by Faith, forſooke their owne Countrey, to live as Pilgrimes in a ſtrange Countrey; choſe Afflictions rather than worldly Honours, bearing up in doing the will of God againſt all the threats and wrath of Kings, as ſeeing him who is inviſible; others, through Faith, ſubdued Kingdomes, wrought Righteouſneſſe, ſtopped the mouths of Lions, quenched the violence of Fire, out of weakneſs were made ſtrong, waxed valiant in fight, &c. *v.* 33. 34. Heb. 11. 33, 34.

Faith makes us overlook all difficulties and temptations, which may hinder us in the courſe of our obedience; it ſhews us the all-ſufficiency of God, his faithfulneſſe and power; it worketh by love, and frames us to obey the will of God in all things, in difficult caſes, in hard duties, which Nature abhorres (as *Abraham*'s ſacrificing of his Son, *&c.*)

Laſtly, the victories of Faith are admirable, 1 *John* 5. 4. *This is the victory that overcometh the world, even our Faith*; it overcomes the terrours and flatteries of the world; temptations on the right hand, and on the left; yea, it makes the ſoul overcome Death it ſelf, yea, the worſt of Deaths, that Perſecutors could invent to inflict on the Servants of Chriſt, *Re.* 12. 11.

Conſider now what a thing Faith is; And can Nature do this? Such Effects as theſe, ſo farre above Nature, can they ariſe from a root in Nature? Theſe ſupernaturall and ſpirituall Effects ſhew that Faith is of a Divine and Heavenly Original.

Now you will eaſily perceive the weakneſſe of theſe two Reaſons, by which this Error is ſupported.

Firſt, *It is alledged; that they, that are without the Goſpel, have ſufficient meanes of believing, becauſe they have the willingneſſe and readineſſe of God, to be reconciled unto the word, preached unto them by thoſe dumb Apoſtles, the Sun, Moon, &c. and the bountifulneſſe of God in the government of the world.* Object. 1.

Firſt, in the Creatures, whereby God hath provided for our ſuſtentation in this naturall life; we may gather, that *God is good to all, and his Mercy is over all his Works; He preſerveth both Man and Beaſt, he ſpreads a Table for* Anſw.

every living thing, he opens his hand and filleth them with good.

Secondly, Again in the Creation of the world, and the Dominion given to man over the Creatures, we may see what honour and dignity the Lord put upon Man in his Creation, the Psalmists Meditation of Gods works is sweet, *Psal* 8.3,4. *When I consider the heavens, the work of thy fingers, the Moon and the Starres, which thou hast ordained,* then I think, *What is Man?* What a rare, excellent, honourable peice of the creation is Man, for whose use these things were made? If the Heavens, Sun, Moon, and Starres be so glorious, how glorious a Creature is Man, that thou art *mindfull of him, that thou hast crowned him with glory and honour,* that *thou madest him to have dominion over the works of thy hands, that thou hast put all things under his feet, as Sheep, and Oxen?* &c. We may fitly meditate on our primitive greatnesse and excellency by Creation, and bewaile our sinfull Rebellions against so good a God: But what one Character of Gods Reconciliation to the World, can be read in all this Book of the Creatures? Gods goodnesse to us, as we are Creatures, is one thing, and as we are Sinners, to be reconciled, is another; the former is a generall Goodnesse, he is good unto all, and sendeth Rain upon the just and the unjust; yea, thus he is good to the brute Creatures; But as for that spirituall goodnesse of God in sending his Son to die for us, this is not seen in the Creatures: Nay, farther, we that have the best improvement of the light of Nature, by the help of the light of Gods Word, cannot infer Gods readinesse to be reconciled to the World by his generall goodnesse in governing the World: *No man knowes Love or Hatred by all that is before him*; it were but a wild and weak Argument to reason, God gave *Esau* a Blessing, *Behold, thy dwelling shall be the fatnesse of the earth, and of the dew of heaven from above,* Gen. 27.39. therefore God is willing to be reconciled to *Esau* in the blood of Christ. The generall goodnesse of God in Creation, and his spirituall mercies of Redemption, be not of the same kind, they be different sorts of mercies; neither can we conclude or infer the later for the former, they spring not from the same fountain.

Two-fold goodnesse of God. Mat. 5.45.

Se-

Secondly, It is alledged, *That they have ſufficient means of believing; Firſt*, that God is, *Secondly, and* that he is a Rewarder of them that diligently ſeek him, *which (ſay they) is all the faith that is abſolutely neceſſary to bring a man into favour with God*, Heb. 11.6. 2. Obj.

I anſwer: Firſt, If that generall Belief concerning God, were all the Faith that is neceſſary to Salvation, or if it be ſufficient to bring men into favour with God, I do not ſee why the *Devils* may not be ſaved, ſeeing they *believe* the ſame. Anſw.

Secondly, This generall confuſed Belief is not all the Faith that is required: Our Saviour requires more, John 14.2. *Ye believe in God, believe alſo in me*; and again, Joh. 17.3. *This is eternall life, that they might know thee the onely true God*: But is that enough? No; but ye muſt adde, *and Jeſus Chriſt, whom he hath ſent*; for if ye believe not that I am he, ye ſhall die in your ſins; Chriſt ſaith, *I am the way, the truth, and the life; no man cometh unto the Father but by me*, John 14.6. therefore by the bare help and knowledge of the Creatures, no man can come unto God; he will miſs his way, that miſſeth of Chriſt. Jam. 2.19.

Thirdly, Foraſmuch as the Apoſtle there ſpeaketh of ſuch a Faith, whereby we *pleaſe God*, and are accepted with him; therefore it cannot be meant of ſuch a generall, philoſophicall knowledge of God (as that he is the Almighty Creator and Governour of all things;) But what a God he is to us after the Fall, and that he is a Rewarder of them that ſeek help and relief by that way, which himſelf hath revealed, that is by Faith in the Mediatour: Faith is that Grace which unites us to Chriſt, in whom God is well pleaſed with us, and therefore, except a man believe Gods All-ſufficiency, and mercifull bountifulneſs in Chriſt to ſupply all his wants, he cannot come to him in a way that is acceptable: And ſo the meaning of the words is this, He that cometh unto God muſt believe, not only that *he is* Creatour and Governour of all things, but alſo Redeemer all-ſufficient and gracious to relieve Sinners; and a that *he is a Rewarder of them that ſeek him*, not in a way of works *legally*, as the Heathens do, who conceive it ſhall go well

well with good men, and ill with wicked men; but *evangelically*, in a way of Faith in the Mediatour, as *Enoch* did, of whom it is teſtified, that though he were furniſhed with many other glorious vertues, yet by none of them did he pleaſe God, but onely by his Faith.

And for confirmation of this Expoſition, ſome properties of juſtifying Faith are fitly noted, to be contained in the Apoſtles words by Mr. *Dickſon*, *in loc.* As firſt, "That it ma-"keth a man ſenſible of his own indigence and miſery, elſe it "could not ſend him a begging. Secondly, it emptieth him "of the confidence of his own, and all the Creatures help, "elſe it could not ſend the man away for all theſe to God. "Thirdly, it pointeth out God both able and willing to help, "elſe it could not incourage a man to take courſe for relief "in him. Fourthly, it ſetteth a man on work to uſe the ap-"pointed meanes to finde God; and ſo it bringeth a "man to deny himſelf, and to have communion with God: This is the Faith ſpoken of in the Text, and it is not taught by the Creatures, nor found in them that want the Goſpel.

Uſe. What a wonderfull Madneſſe and horrid Ingratitude is it in theſe men, who enjoy the Goſpel of Life, to ſpeak of another way of getting Faith and Salvation? It is an infinite mercy, for which Man is ever bound to bleſſe God, as *Zacharie* did, *Luke* 1.68,77, and ſay, *Bleſſed be the Lord God of Iſrael, who hath viſited and redeemed his people, and given knowledge of ſalvation unto them by the remiſſion of their ſins, through the tender mercy of God, whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſſe and ſhadow of death, and to guide our feet into the way of peace*; How are the ſpirits of the pen-men of Scripture raiſed up in admiration & praiſes of God for this mercy! *Bleſſed be the God, and Father of our Lord Jeſus Chriſt*, &c. So they begin their Epiſtles; And again, *I thank God upon every remembrance of you for your fellowſhip in the Goſpel.* The Gentiles do glorifie God for this mercy, *Praiſe the Lord all ye Gentiles*, &c, Do we thus requite God for this infinite Mercy, to tell people they may get Faith, and be ſaved without it? 'Tis true (ſay they)

Epheſ. 1.3.
1 Pet. 1.3.
Phil. 1.5.
Rom. 15.9, 11.

they) the way of Life is more clearely ſeen in the Goſpel, but yet men might be ſaved in their old way. O curſed ſpeech! O let us tremble and beware, leſt this horrid Ingratitude provoke the Lord to remove his Candleſtick, and leave us in the dark, to grope like blinde men, and to periſh everlaſtingly in our own deceiving! What honeſt intent or meaning can there be in theſe men, that fancy a Goſpel in the Creatures? The miſchief of that Doctrine is unſpeakable.

Firſt, It makes void the Goſpel, and plucks up the foundation of Religion, and ſets up Salvation without Faith in Chriſt. 1 Cor. 3. 11.

Secondly, It makes voyd and needleſſe the Miniſtery, and brings the preaching of the Goſpel into a baſe eſteem.

Thirdly, It pulls down Ordinances, as uſeleſſe and unneceſſary.

Fourthly, It opens a gap to Paganiſme and Profaneneſſe.

To this degree of madneſſe does God give them over, who think they can never ſet themſelves at a diſtance far enough from the preciſe Preachers of the Goſpel. But let them remember, that in their madneſs of oppoſition, they forſake the Doctrine of our Church, which teacheth thus, Act 18. *They alſo are to be had accurſed, that preſume to ſay, that every man ſhall be ſaved by the Law, or Sect which he profeſſeth, ſo that he be diligent to frame his life according to that Law, and the light of Nature; for holy Scripture doth ſet out unto us onely the Name of Jeſus Chriſt, whereby men muſt be ſaved.* Artic. 39.

The ſecond Error cited in this Chapter, is againſt the true nature of Juſtification, in theſe words; *Sect. 2. Error 2.*

Neither Paul, *nor* James *exclude or ſeparate faithfull actions, or acts of Faith from Faith, or the condition of Juſtification, but abſolutely requiring them as the onely things, by which the man is juſtified.* *Pract. Cat.* Ed. 5. Lond. 1629. p. 32.

Againſt which I oppoſe this Concluſion, as the plain truth of God (namely) that faithfull Actions; firſt, though they flow from Faith inſeparably, as fruits and qualities; ſecondly, yet they are ſeparated from Faith, or the condition of Juſtifi- Concluſion.

ſtification; Thirdly, and are not abſolutely required as the things, much leſſe the onely things by which the man is juſtified.

Three parts. This Concluſion hath three parts or Doctrines, which I will prove ſeverally.

Doctr. 1. Firſt, faithfull Actions, ſuch as St. *Paul* commends in *Abraham*, and S. *James* requires in every Believer, are not ſeparated from true Faith, nor from the party juſtified; but they flow from faith inſeparably, as effects and fruits thereof.

Acts 15.9. This needs not long proof, for *Faith purifies the heart*, as the Spring doth purge it ſelf from mud and duſt, that is caſt into it; ſo Faith and Luſts cannot lodge or dwell together, the believing heart will caſt it out like poyſon.

Gal. 5.6. Again, *Faith worketh by Love*; It is a character, or mark, by which a ſound Chriſtian is known and diſtinguiſhed from the unſound; it is not *Circumciſion*, nor any ſuch outward priviledge, or performance, that can make a good Chriſtian, *but Faith, that worketh by Love*, (that is) that frames the heart to obey Gods will out of the love it beares to God; *This is the love of God*, an effect and ſign of it; *that we keep his*

1 John 5. 3. *Commandements, and his Commandements are not grievous*; Faith believes God commanding, threatning, directing, as well as promiſing, and does yeild unto God a ſuitable obedience to every part of the revealed Will of God cheerfully, it is not grievous; and univerſally to obey God in one thing as in another, becauſe, as S. *James* ſayes, there is the ſame authority and bond upon the Conſcience in all the Com-

Jam. 2.10,11. mandements, *God ſpake all theſe words*; and he that ſaid, *Do not commit Adultery*, ſaid alſo, *Do not kill*; and therefore *whoſoever ſhall offend in one point*, out of an evil conſcience, or falſe heart, *is guilty of all.*

Reaſon. Faith is it which carries us on in the courſe of Obedience, and the more Faith we have to ſee God in his All-ſufficiency, and other Attributes, the more conſtant, ſincere, and ſound we are in our obedience; ye ſee the admirable effects of Faith in *Heb.* 11.

By Faith Abel ſerved God; *Enoch* walked with God; *Noah* went on with building his Ark againſt all the ſcoffs

and

and discouragements of that age. *Abraham* left his Country, withheld not his Son, his onely Son from God. *Moses* went through with that difficult undertaking, he despised worldly honours and terrors of the King, &c. Faith will make us follow God in difficult Duties and Promises; when Faith failes, then our Obedience failes: *Abraham* failed in denying his wife, through fear he fell, he conferred with carnall reason, *I thought they will slay me for my wives sake*, Gen. 20. 2. 11. It is Faith that keeps us close to God. Genes. 20.

Use. The more are they to be wondred at, who plead for *Obedience of Faith*, to make it justifying, yet think that true Faith does not alwaies bring forth good works, and that it is possible to believe truly, and not to live accordingly, that a man may see and like the promises of spirituall and eternall Joyes, and yet for the present, embrace the contrary; and this, though it be not a Justifying Faith, yet it may be a True Faith, for so much as it is, or it is one part of true Faith. I would call this rather the Faith of Devils, feigned and counterfeit Faith; it is not that πίστις ἀνυπόκριτος, 1 Tim. 1. 5. which is commended in all true Christians: See therefore that you approve the trueness of your Faith by its fruits of Obedience; and although you will not bring your faithfull actions into the conditions of your being justified, yet bring them forth as fruits, witnessing that you are partakers of Christ, and that Christ liveth in you. *Prott. Cat.* l. 1. s. 3. p. 42. Edit. s. 1649.

Doctr. 2. The second part of my Conclusion is this, Faithfull actions are separated from Faith in the act of justifying, or from the condition of Justification, they are not joyned with Faith in that action; here Faith is alone, we are justified by Faith onely, without the help or concurrence of other faithfull Actions. For the clear understanding of this, you are to remember, Justification by Faith only.

Note 1. First, That man, being guilty of the Breach of Gods Law, is subject to the Penalty thereof, Condemnation; he cannot be restored again, unless he bring a Righteousness to satisfie this Law again. 1 Cor. 15. 56.

Secondly, This Righteousnesse is not our own inherent Justice, but the Obedience of Christ alone, whereby he fulfilled

filled the whole Law moſt perfectly for us. We affirm, that
Rom.4.6,11. every child of God hath in him true ſanctification and holi-
Gal.3.13. neſſe, enabling him to Repentance, Hope, Charity, &c. But
Rom.10.4. we deny theſe, or any of them, to be the Juſtice, whereby the Bond of Gods law is anſwered, and we appeare righteous before Gods Judgement ſeat. But the very thing that makes us accepted as juſt, is the Obedience of Chriſt, not our faithfull Actions.

White's Way, pag. 258. Thirdly, "For the deriving of this Righteouſneſſe to us,
2 Cor.5.19. "two things muſt be done, one on Gods behalf, another on
Rom.4.11. "our own; that which God doth is the imputation of Chriſts "Obedience to us for the pardon of our Sins, and making "our Perſon acceptable, as if our ſelves had never ſinned. "That which we do, is believing in Chriſt, and ſo receiving "that which God offereth: both which Actions, when they "meet Gods offering Chriſt, and our receiving him, the ju-"ſtification of the poore ſinner is formally accompli-"ſhed.

Fourthly, This Righteouſneſſe is derived to us by Faith only, without the concurrence of other Graces, or faithfull Actions to compleat it; when we ſay *Faith onely*, the meaning is not to exclude Repentance, Love, and good works from Faith, ſeeing Faith is alwaies accompanied with good works, as the Sun is with its light, and Fire with heat; and though the works themſelves juſtifie not, yet being the effects of the ſame Faith, have their proper uſe to ſanctifie us, which is neceſſary to ſalvation, as well as Juſtification. Becauſe God bringeth no man to glory by juſtifying him alone, but by ſanctifying him alſo. The meaning then is, to exclude all other Graces and faithfull Actions from being either the Righteouſneſſe that makes us accepted to eternall life, or the meanes whereby that Righteouſneſſe is applied to us.

Of all the Graces wherewith the ſoule of the Chriſtian is adorned; there is none of them that is accepted for our Righteouſneſſe, but *the Righteouſneſſe of Faith* (that is) of *Jeſus Chriſt*, who is *the Lord our Righteouſneſſe*, and is applied to us by Faith, and by no other Grace.

This is manifeſt in Scripture, which ſets up Faith alone in this

this buſineſſe. Rom. 3. 21. *The righteouſneſſe of God without the law is manifeſted, even the righteouſneſſe of God, which is by faith of Jeſus Chriſt unto all, and upon all that believe, for there is no difference.*

Note firſt, That there is a *Righteouſneſſe of God* eminently ſo called, beſides the righteouſneſſe of the *Law* (which is Gods righteouſneſſe alſo) and that is the righteouſneſſe of God in Chriſt, even *the righteouſneſs of God by faith of Jeſus Chriſt*: Now this righteouſneſſe is manifeſted for our juſtification *without the Law.* 2 Cor. 5. 21.

Secondly note, How this Righteouſneſſe comes upon us; the Text ſaies, *it is unto all and, upon all that believe*, here may ſeem to be a Tautologie, becauſe it is ſaid, *The righteouſneſs of God by faith is upon all that believe*; The righteouſneſſe of Faith? upon all that have Faith? a Tautologie; No: But that plainly ſhews both what our Righteouſneſſe is, and what is the means of making it ours, namely, Faith alone; the righteouſneſſe of God is upon us by the faith of them that believe, not by any of their other Graces. It follows, ver. 24. *Being juſtified freely by his grace through the redemption that is in Jeſus Chriſt, therefore it is of faith, that it might be by grace*, Rom. 4. 16. Now if faithfull actions, or works, were joyned, it were not of Faith alone, and if not of Faith alone, then not of Grace. But all is placed in Chriſt through Faith, v. 25. *Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſſe for the remiſſion of ſins.* The Apoſtle goes on, ver. 27. *Where is boaſting then?* (as if he ſhould ſay) ſuch a way of mercy is eſtabliſhed, whereby *boaſting is excluded*, that no one man may boaſt over another, *By what Law* is Boaſting excluded? *Of Works? Nay*, for if ſome have the condition of Works, they may boaſt over others that want them. By what Law then is boaſting cut off? *By the law of Faith*; for Faith brings one and the ſame righteouſneſs of Chriſt unto all, it ſtops all mouths, there is no difference between one and another in Chriſt Jeſus, whether they be *Jew*, or *Gentile*, they are all one in *Chriſt Jeſus*; there is no room for Boaſting, and therefore not for Works; ſo the Apoſtle concludes, ver. 27. *Therefore we conclude, that*

a man is justified by Faith without the deeds of the Law, that is, by Faith onely.

This is confirmed by *David's* Testimony. *David describeth the blessedness of a man*; He is one, *to whom the Lord imputeth righteousness without works*, Rom. 4. 6. (that is) the righteousnesse of Christ unto remission of Sins, without any of our
Verse 11. works; for which cause it is called *the righteousnesse of Faith*. These exclusive terms, *Not by the works of the Law, but by*
Galat. 2. 16. *the faith of Jesus Christ*; *by Faith without the deeds of the Law*; *Righteousnesse without Works*. These expressions do fully teach, that Faith is alone in this great businesse, that though Christians be adorned with many good Qualities and Graces, yet God hath onely regard to their Faith, which makes them to renounce all confidence in their own Works, and seek Life and Salvation in Christ, on whom they put their trust.

Caution. Here, for close of this second part of my Doctrine, you must remember, that when so great matters are put upon Faith alone; Faith now is not considered as a work or quality, but in its relation to Christ, and as it is an act or instrument of the soul receiving and apprehending Christ set forth to the sinning creature: as they that were stung with *fiery Serpents* in the wildernesse, were healed by looking upon the *Brazen Serpent*, that was lifted up; so the wounded soule is cured of its Sins by looking unto *Christ* the Antitype, to that *Brazen Serpent*. And this *looking* is called by Christ himself *believing*, John 3. 14, 15. *As Moses lifted up the Serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have eternall life*. And although the eye hath many other uses and objects, yet by none of them was the party healed of his deadly sting, but by looking on the Brazen Serpent: So Faith hath many other objects and uses in the Christian life, yet by none of them is the Sinner justified, but by apprehending or looking upon, and applying Christ set forth in the Promises of the Gospel, and resting thereon for Mercy and Salvation. Faith acts upon Christ in Heaven, and it acts upon our own hearts to subdue lusts, and frame it to obedience; By the former we are justified, not by the later. Be-

Before I proceed to my third Doctrine, an Objection must be answered; For it is objected, *That when it is so often said, that we are justified by Faith without Works, without the deeds of the Law, that the Word* [Works, *and* Deeds of the Law] *in those places signifie one of these two things, either perfect legall Obedience, or Circumcision, and such like Judaicall Observances, and so it is truly said, we are justified by Faith without them, that is, without such perfect absolute unsinning Obedience, and without such Judaicall Observances, but yet not excluding, but including sincere Obedience.* Obj. Trill. Cat. 1649 p. 31. and 41.

But are not your faithfull Actions the works and deeds of the Morall Law? That is, such as the Law requireth you to do? yes; why then they are excluded from Faith in this businesse. S. *Paul* excludeth the works of the Ceremonial Law from having any hand in our justification, but not them onely, but all works of the Moral Law also. For, Answ.

First, His words are generall, and without limitation, Rom. 4. 6 *Blessed is the man unto whom God imputeth righteousnesse without works*, without any works; And ver. 5. *to him that worketh not*, (observers of the Ceremonial Law are not called workers) *but believeth in him that justifieth the ungodly, to him his faith is imputed for righteousnesse*: What works are they, the want whereof maketh one an ungodly man? Are they not works of the Morall Law? Yet he that hath not wrought them, but for lack of them deserves to be called an ungodly man, if he believe, his Faith is counted for Righteousnesse.

Secondly, S. *Paul* excludes the works of that Law that was given to all men, to the Gentiles, as well as the Jews, the works of that *Law*, which *stoppeth every mouth*, and *curseth* every Transgressor; that *Law which worketh wrath*, and *by which is the knowledge of sin*: This must needs be the Morall Law; for of the Ceremoniall Law none of these things can be affirmed; *We have before proved* (saith he, Ro. 3. 9. namely, in his former dispute) *both Jews and Gentiles, that they are all under sin*, and therefore concludes, ver. 28. 30. that *a man is justified by Faith without the deedes of the* Moral *Law*, the Gentiles Law, *seeing it is one God, which shall justifie the Cir-* Rom. 3. 9, 10. Gal. 3. 10. Rom. 4. 15.

cumcision by Faith, and the Uncircumcision through Faith: Thus ye see the point clearly proved, namely, that we are justified by Faith onely, without the deeds of the Moral Law, or any thing therein contained.

Doctr. 3. The third part of my Conclusion is this, that faithful Actions are not required, as the onely things by which the man is justified.

Reas. 1. First, Because the onely things by which a man is justified, is that which doth answer the Accusation and Sentence, under which all Sinners lie before Gods Tribunall and Judgement seat: What is that you will plead to the Law and Justice of God at that day, why the Sentence of Death should not take hold of you? Will you plead your faithfull Actions? Can they answer the Law? Can you hope by them to be pronounced innocent, absolved from Death, and adjudged unto Life eternall? O no; then you will plead Christs righteousnes; *It is Christ that died and rose againe*; he was *made under the Law to redeem us that were under the Law*, &c. This is the thing, the onely thing, by which the Law is satisfied, by which we stand just and righteous before the Judgement seat of God; and therefore the onely thing by which a man is justified: The words thus broadly delivered, are a grosse and manifest falshood, there be not two onely things by which a man is justified; if Christs righteousnesse be indeed the onely thing, then our faithfull Actions are not.

Reas. 2. By enumeration of particulars. If they are the onely things, by which the man is justified, then either first, as Causes; secondly, or as our Evangelicall righteousnes, accepted instead of the fulfilling the Law; thirdly, or as the means of Application of Christs Righteousnesse; Fourthly, or as Conditions preparing the Subject to its Justification, or as a *Causa sine quâ non*, without which the party is not justified. But in no sound sense can our Actions, or any of our inherent Righteousnesse, be the onely things by which the man is justified: I will prove it by parts.

1. Not as Causes, having any worthinesse in them, wherefore the person should be accepted, partly because they are unperfect, and need pardon; and partly for that they are the gifts of Gods Grace, and so make us Debtors to him, and not him a Debtor to us. 2. Not

2. Not as our Evangelicall Righteousnesse accepted instead of our fulfilling the Law. Arminians teach, *Fœdus illud novum Gratiæ, quod Deus Pater per mortis Christi interventum cum hominibus pepigit, non in eo consistere, quod per fidem, quatenus meritum Christi apprehendit, coram Deo justificemur; sed in hoc, quòd Deus abrogatâ perfectâ obedientiâ legalis exactione, fidem ipsam, & fidei obedientiam imperfectam pro perfectâ legis obedientiâ reputet, & vitæ æternæ præmio gratioſe dignam censeat*; that is, the grace of the new Covenant stands in this, that God doth accept our Faith, and our sincere Obedience, though imperfect unto Justification, instead of that full, perfect, and sinlesse Obedience, which the Law requireth; our Faith and faithfull Actions shall be instead of fulfilling the whole law of God. Syn. Dort. 1 part p. 291.

A grosse Error: For first, God spared not his own Son when he made his soule a sacrifice for Sin, he exacted of Christ our Surety, full payment and satisfaction for all our sins, he did not abate him one ace, when he made him a curse for us. Rom. 8. 32.

The Reason hereof is, because the Law being part of Gods Will, and given to man out of the justice of God, it must take its effect, that so *God may be just, and the justifier of him that believeth in Jesus*: and so Christ satisfies the Word of his Father (*Thou shalt die the death*) and the conscience of the Sinner in that righteousnesse is full and perfect. *Reas.* 1. Rom. 3. 26.

Gods Judgement is according to truth, and therefore he never pronounceth a man righteous, that is not so; *The righteousnesse of the Law is fulfilled in us* that *believe*. The Justice of God is no loser in justifying of the Elect freely, and for just nothing of their own. *Reason* 2. Rom. 8. 4. Rom. 10. 4.

If our Evangelicall Obedience were accepted to our Justification instead of perfect legall Obedience, then we were justified by works, by the deeds of the Law, by an inherent Righteousnesse; for such are all our faithfull Actions, they are a conformity to the Law, and a part of that obedience which the Law requireth of us. He that fulfilleth the Law by perfect obedience, and he that obeyes it in all the parts of it sincerely, they both of them are workers; and if that which *Reas.* 3.

they do be their righteousnes, then are they justified by the deeds of the Law. Secondly, How then holds the difference assigned by the Apostle, between the Worker and the Believer in the manner of obtaining Righteousnesse? How sets he the Worker and Believer in direct opposition in the point of Justification? How doth he describe the righteousnesse of the Believer to be without works, Rom. 4, 5, 6 *The Lord imputeth righteousnesse without works*; And what righteousnes can that be? Inherent righteousnesse it cannot be, for that is not without works, it must needs therefore be Christs righteousnes, according as it is said, *By the obedience of one many are made righteous*; Christs righteousnes is made ours of God; 2 Cor. 5.21. *We are made the righteousnes of God in him* (that is) righteous by such a righteousnes, as God requireth and imputeth to us. Thirdly, Lastly, whatsoever may occasion *boasting* in man is *excluded*, Rom. 3.27. Now as great occasion of boasting is left to man in the act of Faith, and its Obedience, as in any work of the Law whatsoever, inasmuch as according to these mens doctrine, these would believe, others would not, though they had the same helps and means.

The one hath it by Grace, the other of Debt.

Rom. 5.19.

Note this therefore for conclusion of this point, that the Grace of the new Covenant does not stand in this, that God accepts our imperfect obedience *loco implementi totius legis*, that God accepts a Pepper corn instead of his full Rent, as Mr. *Baxter* glosseth it, a jejune and empty conceit of so high a mysterie. But that glorious rich magnificent Grace of the Gospel, so much magnified and exalted by the Apostle to the praise and glory of Gods rich mercy and love to mankinde, stands in this, that whereas Gods justice doth require full satisfaction; and he in justice might have required the same at our hands; he hath provided the Price, and accepts the full payment at the hands of our Mediatour.

Nor thirdly, as meanes to apply Christs righteousnesse. This is the prehemineuce of Faith to obtain this blessing of Righteousnesse at Gods hands, as hath been proved already. The righteousnesse of the Gospel is that which is performed in the person of Christ; 'tis he that died, and overcame:

Now

Now theſe perſonall actions cannot be ours by any other means, but by imputation, which is Gods gracious act aſcribing to us, what Chriſt did and ſuffered in our names, and counting it ours no leſſe than if we had performed it in our own perſons; and the thing imputed is not received, apprehended, and applied by our Charity, or Repentance, or any other Grace, but by Faith onely.

Reaſon. Becauſe the Grant of life, and Pardon of ſins is made over to us in the Promiſes, which are the proper object of Faith, not of other Graces: the act and proper object of Charity, is Compaſſion to them that be in Miſery, the proper act and object of Repentance, is Sorrow for Sin, &c. So the Promiſes are the object of Faith; Promiſes are to be believed, and the ſoul receives them by Faith: See that place *Rom.* 5.17. where Believers are deſcribed to be ſuch, as *receive the abundance of Grace, and of the gift of Righteouſneſs.* Here is a gift (Righteouſneſs of Chriſt) the Relative act to giving, is receiving, namely, by Faith, as by an hand, to that Faith onely hath fitneſſe to receive the gift of Righteouſneſs, and it cauſeth the ſoul to reſt on them in peace. And thus *the juſt ſhall live by Faith* on the Promiſes: But the Law is not of Faith, as if he ſhould ſay, it is not enough to believe a Law, but you muſt do it: Look upon the Law, we do it; look upon the Promiſes, we believe them, and by faith in them we live. *Gal.* 3.11,12. with *Heb.* 10.38,39.

Nor laſtly, are faithfull Actions the onely things by which the man is juſtified, or by a condition, as *cauſa ſine quâ non.* We all acknowledge, that Faith, Repentance, new Obedience, are in a ſound ſenſe conditions required of all that be within the covenant of Grace, and all that look to be *juſtified* by the *Blood of Chriſt*, muſt be alſo *ſanctified by the Spirit of Chriſt*, 1 Cor. 6.11. ſo Acts 2.38. *Repent and be baptiſed for the remiſſion of ſins*; ſo 1 John 1.6. *If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie.* We freely profeſſe, that God, who doth *juſtifie the ungodly*, that is, all humble, broken, laden ſinners, that come unto him for juſt nothing, without conſideration of any thing in them, moving him thereunto, will never juſtifie an impenient Infidell, one

What we hold touching conditions in the perſons juſtified.

An inseparable connexion between Justification and Sanctification.

one that goes on still in his wickedness. We strictly and vehemently urge, that there is an inseparable connexion between *Justification* and *Sanctification* in the Sinner, that is received unto mercy (though we deny a dependance of Justification upon Sanctification) and that upon these grounds.

First, From the nature of Faith; Faith is wrought in the heart by the Gospel, which does humble the Sinner, and shews him his misery, and so drive him unto Christ for help. This same Faith doth both justifie us, as it acts upon Christ set forth a propitiation for Sin; and it sanctifies us, as it acts upon our own hearts, purging out the naturall filthinesse that is in it.

Secondly, From our In-being in Christ, as the Root, *He that hath the Son, hath life.* And we that were *a wild Olive-tree* by nature, being *planted* into *Christ*, our wild Nature is changed, and we partake of the *fatnesse* of the *true Olive*, (that is) of the Graces that be in Christ the Root, of whose fulnesse we receive in our measure, and are become new creatures.

1 John 5.12.

Thirdly, From the Nature of Christs Death, which as it hath a Merit to expiate all Sin; so it hath an Efficacy with it to crucifie the Old man with its Lusts. The *Blood* of the old *Sacrifices*, sprinkled on the Sinner, did *sanctifie to the purifying of the Flesh.* Much more doth the *Blood of Christ purge the Conscience* (not onely from *guilt*) but *from dead works to serve the living God*, Heb. 9. 13.

Let us consider a little what influence the Death of Christ hath into our Mortification, and Sanctification; what influence it hath into our Justification, is evident.

Quest. A Digression.

But how it does destroy the power of Sin in us, is not altogether so obvious and clear. *Christ died, therefore Sin dieth in me; What is the reason of that Inference? How hath that Death upon the Crosse an influence into my heart to kill Sin in me? Is it onely by way of Congruity, as because Christ died for my sins; therefore I should hate Sin, which God so much hated, and which put Christ to that cursed death? That's something, but that's not all; for Christs Death doth kill Sin in us effica-*

efficaciously, Rom. 6. 6. our Old man is crucified with Christ, that the body of Sin might be destroyed, that henceforth we should not serve Sin.

This comes to passe by vertue of our communion with him; *If one died for all, then were all dead*, and our Old man is crucified with Christ. But before our Old man can be crucified with Christ, *Answ.* 2 Cor. 5. 14.

1. It must be imputed unto him, He took our whole *Sin* and fault upon *himself*, he was made as it were, a lump of Sin, and so he stood upon the Crosse as clothed with old *Adam* with our Old Man, having as it were the *hand-writing of Ordinances, which was contrary to us*, hanging about his neck. 1 Pet. 2. 24.

2. Now this whole body of Sin he *nailed to the Cross*, he *took it out of the way*; he did not onely condemn Sin in his Flesh, but he destroyed the power of Sin in the World, and that two manner of waies: Col. 2. 14.

First, Because in his Cross he *spoyled Principalities and Powers*, the Spirits which ruled in the Children of Disobedience, the Prince of the World was judged. *Christ* was manifested to *destroy the works of the Devil.* How Christ destroyed the power of Sin. 1 John 3. 8.

Secondly, Pactionally, because having performed that work, he received *the Promise of the Father*, that is, the holy Ghost, that he should have *life in himself*, and *execute Judgement*, to *turn the people of Israel to the Lord*, and that he should *see of his seed*, Isa. 53. 10, 11. Luke 1. 16.

3. This being done by Christ our Head, as a publique Person in the room of all the Elect, we having Communion with him by Faith, are made partakers of all that he did or suffered, or conquered; all is as really ours, as if we had done it in our own persons: As in the first *Adam*, there was a Spring of humane Nature corrupted, derived unto us by naturall Generation; so in the second *Adam* there is a Fountain of the same nature restored, and derived unto us by spirituall Regeneration, so that by fellowship with Christ in his Sufferings, our Body of Sin is destroyed; and we have from him an imputed Sanctification, as well as an imputed Righteousnesse; 1 Cor. 1. 30. *He is made unto us Wisdome, and Righ-* Col. 2. 12, 13.

teousneſs, and Sanctification. Pardon this little Digreſſion.

Thus you ſee that we urge Holineſs & Sanctification, & the neceſſary connexion thereof with Juſtification, upon as ſure and ſtrict grounds, as they which make them conditions of Juſtification; and in our ordinary preaching we do not make nice to call *Faith, Repentance,* and *Holineſs,* the *conditions* of the *New Covenant,* the *way* for the *ranſomed* to *walk in,* which way whoſoever findeth not, or having found it, walketh not, ſhall never be ſaved, becauſe God ſaveth none but by Juſtification and Sanctification both; The former is to acquit us from the Condemnation of the Law, the latter is to conforme us to the Goſpel, and to go the way that leads to God.

How we deny Conditions.

But when we meet with men of corrupt Principles, which firſt deny Faith to juſtifie, as an inſtrument relatively, but onely as a Condition within us, that is, as a Qualification, or Act; ſecondly, that *fides loco impletionis totius legis*; thirdly, which ſet up our works, and rank them with Faith in the point of Juſtification, ſo that thoſe glorious things, which are ſpoken of Juſtification by Faith, are affirmed alſo of other Vertues and faithfull Actions, and Faith is no more than other Graces, and other Graces be as much as Faith. All which together make up that condition by which the man is juſtified.

Prakt. Cat. Edit. 5. p. 77.

Such broad, materiall, effectuall conditions, pulling down Faith, that it ſhall be but as a ſingle Star in the conſtellation of Graces, and ſetting up Works in the ſame Throne and Dignity, we deteſt, as tending directly to ſubvert the Goſpel of Salvation, in like ſort as the Papiſts do by their doctrine of works. We deny with the Apoſtle the union of our works with Faith, as to our Juſtification, and we perform them as Duties, whereunto God hath tied us, upon other terms, namely, as the fruits of Faith, the way by which God will lead us to himſelf. Our learned Divines do explain it by this compariſon:

White's Way, S. 40. digr. 34. p. 233.

"Even as a King freely beſtowing a place in the Court upon "his Subject; this his free gift binds him over to come to "Court to receive it; and having ſo done, to diſcharge the

"place

" place with all diligence and attendance, and yet the Sub-
" ject cannot say, that either his going or attendance procu-
" red the place, but onely the Kings free gift put him into it:
" so it is in our Sanctification, which is the way that leads to
" the Kingdome, which God hath freely given us, and the
" Duty which that Gift calleth us unto, and therefore neces-
" sary in its own kind and order, and no otherwise. You see what we hold touching Conditions, and in what sense we so speak.

Now it remains that I prove the fourth Branch of my third Doctrine.

Here I will consider two things; First, Whether the addition of that word (*as by condition*) be a sufficient *salvo* to make the former words sound Doctrine? Secondly, Whether *faithfull Actions*, or the *purpose* of them be indeed an *Antecedent Condition*, or *Qualification* of the Subject to its *Justification*, to make him capable thereof? ' Quest. 1. The Case stated.

To the former, I say, that it is not a fit *salvo*; for the proposition it self *in terminis*, being untrue, the limitation is very flat, because the word (*onely things*) imports more than a personall qualification, even that condition, which is onely in the Person of Christ. Why saies he not plainly, they are the *onely personall Conditions*, and not the *onely Things*, seeing no personall conditions whatsoever are the things by which the man is justified? *Answ.*

Let us consider expressions scattered up and down in that *Practicall Catechism*, and then judge whether limitation (as by a Condition) be a pertinent *salvo* to make the sense good: For instance, ' Many acts of *Abrahams* Faith are mentioned ' in the New Testament, but especially two there are, by ' which, in two trialls of his Faith, he approved himself to ' God, so far, as that God imputed them to him for Righte-' ousnesse, that is, accepted of those Acts of his as graciously, ' as if he had performed unsinning Obedience, had lived ex-' actly without any slip or fall all his life. And again, a little ' after, he saith, that will hold true of you (as of *Abraham*) ' that if your heart be sincerely given up to Christ, if there be ' in you a resolution of uniform Obedience unto Christ, and *Pract Cat* S. 3. p. 29. p 33.

'such as would hold in time of Temptation; This will be cer-
'tainly accepted by God to thy Justification; nay, if God
'try thee onely with one Promise (be it spirituall or tempo-
'rall) if thou confidently depend on the Truth without any
'doubting, this will be accepted of God to thy Justification
'without any farther acts of Faith, or Obedience to his
'Commands, in case, or supposing there were no such com-
'mand as yet given to thee: But if our receiving of Christ in
'heart and resolution be such, as will not fructifie in its due
'season, it is not fit to be accepted by God to our Justifica-
'tion.

Observe here two grosse Errors; First, That the thing imputed, and accepted to our Justification, is our own Obedience (in Resolution or Performance.) Secondly, That God accepteth those acts of Faith instead of, or as well as if we performed perfect unsinning Obedience: Whereas the Scripture is full and cleare, that the thing accepted and imputed to our Justification, is not our weak imperfect Obedience, residing in, and performed by our own selves, but the spotlesse and all-sufficient Righteousnesse of Jesus Christ, performed by Christ, residing in the Person of Christ, and imputed of God unto us. That which is imputed to us, is not inherent in us, it is not our owne: Righteousnesse imputed and inherent in this dispute, are quite contrary; if it be imputed it is not inherent; if it be inherent, it is not by imputation.

Now let us apply the *Salvo*, and see if it can make the sense sound Doctrine; God doth graciously accept sincere acts of Obedience instead of unsinning Obedience to the whole Law (as a condition in the Subject to be justified) absurd.

For then first, Mans personall Obedience is the materiall cause of his Justification, as truly and really as perfect Obedience in *Adam*, was his Righteousnesse; for by their own doings they both are accepted: This is indeed to make the Gospel a covenant of Works, a conditionall Covenant: In the Covenant of Works (which is properly conditionall) there were but two Persons, God promising Life, and Man with his personall conditions of Obedience; and here it is true,

God

God did accept his Creatures obedience as the condition or termes, on which he performed his part of the Covenant. But in the Covenant of Grace, there is a third Person, namely, the Mediatour; and here the Mediatours righteousnesse is that which is accepted instead of perfect legall Obedience; his Obedience is the onely condition, upon which depends the fulfilling of all the mercies of the Covenant, the Sinners righteousnesse is not considered: This is the difference between the Law and Gospel, that Covenant was performed for the Righteousnesse which should have been found in our selves; but here the things covenanted are applied and procured for the righteousnesse of the Mediatour.

Secondly, Consider the inconsistency of the Proposition, with its limitation: A condition (he saith) hath no efficiency in it; but if God accept any thing instead of the whole Law, that thing is of greatest efficiency. To affirm that mans faithfull Actions are the things imputed, and accepted to his Justification, yea, that they are accepted instead of perfect Obedience, is to make them more than Conditions. Even Ingredients constituting a fit matter to be accepted on our behalf; they are now made intrinsecall to the matter of our Justification, as with which they are compleat and fit to be accepted, and without which it is not fit to be accepted by God to our Justification, whereas Conditions qualifying the person, are altogether extrinsecall to the matter of our Justification.

It is then a meer Gull, to say that our own actions do justifie, as Conditions or Qualifications of the Person, seeing no personall Condition or Qualification whatsoever, doth justifie, that is, is imputed, or accepted to our Justification; It is as if a Jesuite should defend the Popes infallibility, by saying the Pope is the infallible, and unerring Judge of Controversies, not as a Man, but as Head of the Church, or that he hath power over Temporalties in order unto Spirituals, whereas there is no such order, no such headship over the Church. Thus of the first Question.

Whether faithfull Actions, or the purpose of them be indeed an Antecedent Condition or Qualification of the Subject Quest. 2.

ject to its Justification, to make him capable thereof.

Answ. I answer: First, Take Faith as a condition, that is, in a Notion distinct (from Instrument or Relative) it is no other than a work of ours, as any other vertue is.

Secondly, and then take Faith with all its actings upon Precepts, Promises, Commandements, Threats, with all your Obedience, giving up your heart to God in all things; take all together, they have in them no other than the nature of good Works, good Qualities and Actions.

Thirdly, And although by them the party justified, is distinguished from him that is not justified, and a true Believer from a false, yet none of these good works, nor all together, are the conditions of a Sinners Justification. This is proved.

Reason. The first Reason is from the nature of the free Covenant
Rom. 3.24. of Grace; the summe whereof is, that *we are justified freely by his Grace, through the Redemption that is in Christ*, from all our sins, without consideration of any thing that we could do or suffer: God receives a sinner into favour *gratis*, for just no-
Eph. 1.6. thing, *to the praise of the glory of his grace, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς wherein he hath freely accepted us in the beloved one.* In which place note two things; First, that there is nothing in us moving the Lord to make this covenant of Mercy and Promises, freely by his Grace. Secondly, that there is nothing in us as a consideration, ground or condition of fulfilling those Pro-
1 John 2.12. mises being made, *Your sins are forgiven for his names sake*: All we have is by a deed of Gift, 'tis all *gratis*, of meer mercy and good will.

I illustrate it by this comparison of two Beggars, Both come to a rich man, bewail their case, they say they must starve and perish if thou relieve us not, &c. But the one pleads thus, Sir, Though you have now forgotten me, yet I have been an ancient Servant to you and your Father, I ever wished well to your Family, I never did purloyn or waste your goods, &c. And though I have now plaid the lewd Prodigall, yet I beseech you to pity me in my misérie: This man cries out of his want and misery, but he brings a consideration or condition to move pity. The other brings nothing but words of

Aggra-

Aggravation and self-condemnation; Sir, I confesse I have hated you, and been your enemy, I have plotted your ruine; I have spoken and done all the mischief I could against you, you may hang me, &c. yet I beseech you Sir, pity me in my misery. Here is no qualification or consideration to move pity; none at all. This is the Sinners case, he comes heavy laden, his sins like a talent of Lead upon his Conscience, and in bitternesse of spirit cries out, Lord be mercifull to me a sinner; I have sinned against Heaven and against Thee; I am as full of sin and misery as the Devil can make me, I have been an ungodly wretch untill this moment, have mercy upon me, and according to the multitude of thy compassions, do away all mine offences: O, may such a vile wretch come? Yes: Shall he find pardon? Yes, *I will ease you.* O but I can say nothing for my self; yet *come without money, or money worth:* I am the worst of Sinners, I have not a good motion in my heart: Men and Brethren, what shall I do? Christ calleth thee, *Come unto me, and I will give thee rest.* The Father of the Prodigall fell upon his neck, and kissed him. All that the Devil, or thy own Conscience, can make of thee, is but a Sinner, a chief Sinner, an ungodly Person, and such Christ came to call. Rom. 4 5. *God* is said to *justifie the ungodly* (that is) an ungodly person coming to Christ, is accepted, and hath his sins forgiven; of unjust he is made just; the state of a sinner, when pardoning mercy doth first acquit him, is a state of guilt and condemnation. Mat. 9. 13. 1 Tim. 1. 15, 16

The proper subject of Justification, or of pardoning Mercy is a guilty Soule, it findes the person ungodly, and under wrath it sets him at liberty, it sayes unto him, thou shalt not die, thy sins be forgiven thee. *Terminus à quo*, the state from which a Sinner is brought, is a state of sin and wrath; *terminus ad quem*, the state unto which he is brought, is a state of righteousnes imputed, whereby he is now a just man, his sins all covered, and he made a blessed man, *Medium per quod*, the meane by which the guilty party doth passe from Condemnation to life is Faith, given us at this instant of our Conversion, not as a condition pre-existent in the party to be justified, but as an instrument enabling the Soul now to reach forth: The subject of Justification, Who.

forth it ſelfe to lay hold on Chriſt thus freely offered, and to cloſe with the Lord Jeſus. Even as the hand of a Beggar or a Priſoner doth reach forth it ſelfe to receive a gift to pay his debts. In the ſame Minute of time, a man is ungodly, and juſtified; an Enemy, and a Friend; As Chriſt made *the blinde to ſee* (that is) him, which juſt now was blinde, ſo God doth *juſtifie the ungodly*, (that is) him that juſt now was ungodly; when he came to Chriſt he was ungodly, *when we were enemies, we were reconciled* (that is) he that juſt now was an enemy, is reconciled; till he received his pardon he was an enemy; And what qualifications and conditions are, or can be found in ſuch a perſon, to make him capable of his Juſtification?

Object. *Yes, his ſorrow for that is paſt, and his purpoſe to be ungodly no more, his giving up himſelfe to ſincere obedience for time to come. This is the condition of his being pardoned, and received into mercy.*

Anſw. It is true; All this God looks for at his hands, and gives him grace to do ſo, God having received him, and forgiven him all his ſins, lets fall all Actions againſt the ſinner, and ſo makes him a bleſſed man; God doth now expect that he ſhould hold up no weapon againſt him, but walk in uprightneſſe before him. But this is not the condition of his being pardoned for ſins paſt; God pardons him freely, without conſideration of any thing that he hath done, or can doe hereafter. Sincere obedience is due every day, and may be a condition of our continuance in Gods favour; But how can it be accepted for ſins of times paſt? Are ſins paſt pardoned upon that condition? But theſe are duties required of us upon other termes, as hath been ſhewed in the compariſon of a beneficiall Office freely beſtowed by the King on his Subject; he cannot ſay that his diſcharge of the place was a condition of the Kings beſtowing it, for the Kings free gift put him into the place; but it is a duty which that gift calleth him unto.

This leads me to my ſecond reaſon, taken from the nature of Goſpel-conditions, they are gifts of the New Covenant promiſed, therefore not conditions pre-required properly;

God

God gives us the Grace for time to come, to become new creatures; God gives *Repentance*, as well as *Remiſſion of ſins*, God gives the *new heart*; and therefore theſe things which God himſelf worketh, cannot be conditions as unto him to pardon our ſins. Indeed this ſincere hearty reſigning us our ſelves unto the Lord, may be to us a condition of our Peace, and an help to apply the Promiſes to our own ſouls in particular evidences to ſee our ſelves in the ſtate of Grace. Acts 5.31.

1. There is a double Act of Faith, one *direct*, pitching the ſoule upon Chriſt; and this is it by which I am juſtified, from whence doth ariſe in the ſoule a ſecret joy and peace, and a wonderfull love to Chriſt, and a willingneſſe to live unto him, to reſign up our ſelves unto him, &c.

2. The other Act of Faith is *Reflexe*, whereby the ſoule looks inward to try its ſtate, and finding theſe holy diſpoſitions wrought in the heart, whereunto are annexed promiſes of Mercy and Salvation; he concludes himſelfe to be the Lords; he can ſay, *I am Chriſts, and Chriſt is mine*. Note here that I am juſtified becauſe I believe in Chriſt, not becauſe I finde that my Faith is ſound; howbeit, by this I gather boldneſſe and joy in believing: Theſe gracious Purpoſes, and faithfull Actions, are not the ground of my believing, but of my applying. He that believes, and repents, ſhall be ſaved: I believe and repent, therefore I ſhall be ſaved. Theſe gracious Qualities in the heart do not at firſt produce Faith, they are not the Mother of Faith, they are the *fruits* of our *Marriage* unto *Chriſt*, Rom. 7.4. yet the Daughter may nouriſh the Mother in time of neede; ſo doe theſe Graces comfort the Soule, and witneſſe our fellowſhip with Chriſt. Sincere Obedience a condition of our comfort, not of our Juſtification it ſelf.

But unleſſe I do believe and repent, I ſhall not be ſaved, I do not onely loſe my Aſſurance and the comfort of the Reflex Act of Faith, but I am not juſtified at all in the Court of Heaven, unleſs I repent, &c. Object.

True, becauſe God doth *juſtifie* none, but the ſame whom he doth *ſanctifie*, as we proved by the Connexion that is between Juſtification and Sanctification. *The grace of God which bringeth ſalvation, doth teach us to deny ungodlineſs and world-* Anſw.

Tit. 2. 12. *ly luſts, and to live ſoberly, righteouſly, and godly, in this preſent world*; yet this does not amount to an Antecedent condition of our Juſtification. And you ſhall know it by this; Becauſe though I faile in point of *Faith*, as *Sarah* did, and in point of *Duty*, as *Peter* did, yet we are not forthwith unjuſtified, the Covenant of mercy is not forfeited; for one of thoſe *better promiſes* belonging to the *new Covenant*, is to *pardon* the *failings* of the *Covenanters*: Better Promiſes, becauſe God doth not onely keep that Faith which is in all Covenants (namely) to perform his Promiſe, if we perform our Duty; But he promiſeth alſo to forgive our failings, and cauſe us to fear him; he does not take the forfeiture upon our failings, but pardons us; *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous*, &c. If the Covenant were purely conditional, if it were grounded upon our Obedience, as a condition, or conſideration, then that fayling, it were loſt and forfeited (as in the firſt Covenant, which was truly conditionall) but it being grounded on Chriſt, there is a ſtanding Righteouſneſſe unto which we may *have recourſe to obtaine mercy, and find help in every time of need*: And for which Righteouſneſſe ſake God accepts us, notwithſtanding our failings; *I have prayed for thee, that thy Faith faile not.*

The new Covenant not properly conditionall.

Heb 8.6,11,12.

Heb 4.16.

2 Tim. 2. 13.

Reaſ. 3. The third Reaſon is taken from the nature of Faith and Repentance, they be emptying Graces, they do not bring any condition or conſideration with them. Faith finding nothing at home, ſeeks and receives all from another: Faith makes us deny our ſelves, renounce our own righteouſneſſe, it ſends us to Chriſt with an open hand, which lets fall all that was in it to receive a pardon at Gods hand, as a Beggar doth an almes: See how the Apoſtle doth abaſe and empty himſelf, Phil. 3. 7, 9. *What things were gaine to me, thoſe I counted loſſe for Chriſt; yea, and I count all things but dung, that I may win Chriſt, and be found in him, not having mine owne righteouſneſs*, &c. Faith is *paſſive* in receiving the Pardon; it is the hand or inſtrument of the ſoule to receive Gods Promiſes. Now the Gift is moſt free and unconditionall, yet it muſt be received by the party that needs it, elſe it will do him

no

no good; and that is all that Faith hath to doe to make us Sons; *As many as received him, to them gave he power to become the Sons of God*, John 1.12.

Secondly, So for Repentance, it is an emptying Grace; Repentance makes us abhor our ſelves, accuſe, judge, and condemn our ſelves, and put our mouth in the duſt, and be dumb before the Lord. Now how can that which condemnes me, be a condition of my pardon? A Condition doth furniſh me with a Plea, why I ſhould have this or that; but Faith and Repentance do caſt away all ſuch Pleas, empties us of all goodneſſe, laies us low at Gods feet, as a company of condemned Creatures, every one ſaying, *I am no more worthy to be called thy Son.* Does this Faith look like a *conſtellation of Graces*, all which together is that Faith, which is required as that condition of our being juſtified? A ſtrange Faith; for by this reckoning ſorrow for ſin is a part of Faith, and ſo is Charity, and ſo is Temperance, &c. and all theſe together make up a luſty condition of our being juſtified. This is that Condition we deny. Pract. Cat. pag. pag. 77.

Yea, but ſuch a faith is required, as is a receiving of the whole Chriſt, a cordiall aſſent to his commands, as well as promiſes, as our King, Prieſt and Prophet. Obj.

There be two ſorts of Believers, ſome receive Chriſt only in a general notion of a Saviour, not as a Lord to rule them; and they doe not receive Chriſt aright: others receive him intirely in all his Offices, as he is ſet forth in the Goſpel; but yet tell me, Is whole Chriſt received and applied to every purpoſe? to that one purpoſe of Juſtification? The whole Chriſt is received to a Chriſtians ſeverall needs: I receive *Chriſt* as my *Prophet*, but *Chriſt* doth not juſtifie me, as he is my *Prophet*, or my *King*. *Chriſt*, as my *Prophet*, is made unto me *wiſdome*; I need him for that. As he is my *King*, he is made unto me *Redemption*, for the finall delivery of my body. And as he is my *Prieſt*; he is made unto me *righteouſneſſe* and *ſanctification*; the office of a Prieſt being to make an atonement, and to purifie the unclean: ſo that whole Chriſt is the foundation and root of the whole Covenant; whole Chriſt is commenſurate to our whole Redemption, and we muſt not Anſw. 1 Cor. 1.30.

look for any part thereof out of Chriſt; for in him we are compleat, yet whole Chriſt is not the neceſſary or proportionable object of each ſingle bleſſing of the Covenant. And therefore that is but a fallacie to ſay, True faith receives whole Chriſt, therefore the receiving of him in his *commands, threats, &c.* is a condition of our *juſtification.*

Reaſon 4. Theſe good works, purpoſes of obedience, &c. which make up the condition of our being juſtified, doe they go before the pardon of our ſinnes, or follow after? if they go before, they are the works of an enemy, and cannot qualifie us for a
Heb. 11.6. pardon; for they need pardon themſelves: if they follow after, then they are not conditions, becauſe the work is done already, the perſon being already juſtified by his faith; he cannot be juſtified by thoſe duties, which follow after, unleſſe you will ſay that the continuance of our juſtification doth depend upon perſeverance in thoſe holy purpoſes, and ſo as our firſt entrance into a ſtate of Juſtification was upon condition of works, ſo our ſtanding in that grace is owed to ſincere obedience: Both which are directly contrary to the Apoſtles doctrine, who teacheth, *Rom.* 5. 2. that both our
Rom. 1. 17. Heb. 3. 14. *acceſſe* and our *ſtanding* in that *grace* and *favour of God*, is *by faith:* it is *from faith to faith*; and the Apoſtle declares his whole *juſtification* both in his firſt *converſion*, and in that *time*, wherein he wrought, *Phil.* 3. 9, 10. Yea, at the *day of Reſurrection*, to be wholly abſolved and finiſhed in faith. Here come two grand Arguments for *union of works* with *faith:* Firſt, That *without which* (in Saint *James* his opinion) *we are not juſtified*, and *by which*, joyned with *faith*, *we are juſtified*, that is not excluded from *faith*, or the condition of *juſtification:* But required together with *faith*, as the only things by which (as by a condition) the man is *juſtified:* But *without actions of faith* (in Saint *James* his opinion) *we are not juſtified*, and *by them we are juſtified, and not by faith only*; therefore faithfull Actions are not excluded, but required together with Faith, as the onely things by which (as by a condition) the man is juſtified.

Anſw. To which I anſwer three things;

Firſt, That the foundation of the Argument laid down in the

the major Propoſition, is abſolutely falſe, which in plain termes is this (namely) that Faith alone doth not juſtifie, but that Works are joyned with Faith in the Act of juſtifying (for ſo are the expreſſe words, by which, joyned with Faith, and required together with Faith) and therefore the Minor is totally to be denied, which aſſumeth and affirmeth, that without faithfull Actions joyned with Faith, we are not juſtified, and with them we are. This Error I have ſufficiently confuted in the ſecond part of my Concluſion, of this ſecond Sect. of this Chap.

Secondly, I anſwer, there is a two-fold joyning with another, as (of Works with Faith) firſt, one as fruits are with the tree, or as fellow-qualities in the ſame ſubject; ſecondly, as fellow-workers to the ſame effect; in the former ſenſe, Works are joyned with Faith, not in the later: I illuſtrate it thus, In Fire there be two qualities joyned together, Heat and Light; without light fire does not heat the water, becauſe fire is not without light, yet the light conduceth nothing to the heating of the water. Now it would be a Sophiſme thus to argue, that without which the fire doth not heat the water, and with which joyned together, it doth heat it, that is the thing by which the water is made hot; becauſe, though they be joyned together as fellow-qualities in the ſame ſubject, yet not as fellow-workers to make the water hot: So it is a groſſe fallacy to prove the union or concurrence of works with faith to our Juſtification, becauſe faithfull Actions are never ſeparated from faith; for though they be fellow-qualities in the ſame ſanctified ſoul, yet they are not fellow-workers to our juſtification in any ſenſe whatſoever; Faith muſt ſo juſtifie, that (in that work) no other thing may ſhare in it, no, not Repentance it ſelfe. To the words then I anſwer, that in this preſent Argument, thoſe words (*without which*, and *by which* joyned) do note not a preſence, or an aſſociation of faith and works, but a concurrence in that great work; we are juſtified by faith with works, *aſſociative* (faith is not without) but not by faith and works *copulative*: Now in the Argument faith and works are coupled as fellow-workers to the ſame effect; and therefore that Aſſertion I utterly reject.

Anſw. 3 Whether this is St. *James* his Opinion, that works are joyned with Faith in the act of Juſtification; How does that appeare? By St. *James* his direct affirmation, Chap. 2. 24. *Ye ſee then, that by works*, that is, by actions of faith, *a man is juſtified, and not by faith onely*; and again, ver. 20. *Faith without works is dead*, and ſo not ſuch, as by which we are juſtified.

Anſw. I anſwer, firſt, We muſt gather the Apoſtles meaning from the drift of the place, which is not to ſhew what place Faith hath in juſtification, for that is S. *Pauls* drift, *Rom.* 4. 5. but to ſhew what faith it is that hath place in juſtification againſt *Solifidians*. So the learned *Weemſe*, whereto our learned Dr. *Hammond* ſeems to accord, ſaying, 'That S. *James* dea-'ling not with the Jewes, but with another kind of Adverſa-'ries, preſumptuous Fiduciaries, hath no occaſion to adde 'that excluſive part to ſhut out Works, but rather to pre-'vent, or cure that other diſeaſe, which he ſaw in the mindes 'of men, through miſtake and abuſe of S. *Pauls* Doctrine, 'poſſeſſed with, or ſubject to, thinking that a dead habit of 'faith would ſerve the turn- *And ſome few lines before*, where-'as S. *James* ſaith, ver. 21. that *Abraham was juſtified by 'works*; he expounds it thus (namely) That his faith did ap-'prove its ſelf by faithfull actions, particularly, by offering 'up his Son. Now if this be the drift of S. *James* (as it is moſt clearly) then it cannot reaſonably be imputed to St. *James*, as his opinion, that a man is both juſtified by works, and by faith joyned together: But that by the works of *Abraham* and *Rahab*, their faith was juſtified and declared to be a true and living, not a falſe and dead faith; yea, they themſelves were thereby juſtified and declared to be true Believers indeed, truly righteous before God, and not in ſhew and profeſſion onely.

Chriſtian Syn. pag 43.

Prac. Cat. 5. Edit. p. 32.

Anſw. 2. Secondly, To the place it ſelf of *James* 2. 24. *Ye ſee then, how that by works a man is juſtified, and not by faith onely.* I anſwer, that the words are not copulative, as if a man were juſtified both by works and faith; but disjunctive, containing two parts, one Affirmative, *by works a man is juſtified*; the other Negative, *not by faith onely*; and both parts are true, according to the Apoſtles ſcope and argumentation. Firſt,

By

By works a man is justified; you must understand as *Abraham* was, ver. 21. that is, he was justified and declared to be a true Believer, and a righteous Person, when he offered up *Isaac*; (*Now I know that thou fearest God*, it was now declared, *seeing thou hast not withheld thy Son*, Gen. 22. 12.) God had made triall before of *Abrahams* faith, and *counted it to him for righteousnesse*; *Abraham* was justified before *Isaac* was born, *Gen* 15. 6. And now the Lord makes a new trial of his faith in a point of obedience (namely) the offering up of *Isaac*; and by this experiment God justified the fidelity of *Abraham*. This act of Obedience crowned and renowned his faith, *inasmuch as he, which had received the Promises, offered up his onely begotten Son*, Heb. 11. 17. and *against hope, believed in hope, he staggered not at the promise of God, and therefore it was imputed unto him for righteousnesse*, Rom. 4. 18, 20, 22. *Was not Abraham our Father justified by works, when he offered up his Son?* James 2. 21. How does St. *Iames* prove that he was? By the testimony of Scripture, ver. 23. *And the Scripture was fulfilled, which saith*, Abraham *believed God, and it was imputed to him for righteousnesse*. He saith, that *Abraham* was *justified by works*, v. 21. and proves it, because the Scripture saies, he was *justified by faith*: A strange proof, but of great force, to shew that *by works*, here S. *Iames* understands a working faith; for the offering up of *Isaac* was a manifest signe that *Abraham* believed God, *being fully perswaded, that what he had promised, he was able also to perform*; Rom. 4. 21. it was *Abrahams* faith that made him ready to perform such an act of Obedience; Faith wrought this great work, and what could Faith do more to shew it self a perfect Faith? Faith doth grow stronger and stronger, the more it is exercised; and by works faith is made perfect, ἐτελειώθη it attaines its end, as the Tree is perfect, when he hath brought forth his Fruit, and until he hath yeilded his fruit, he is not perfect: And from this example S. *Iames* doth gather, ver. 24. that the faith by which a man is justified, is not a bare profession of the Gospel, but such a faith as *Abrahams* was, fruitfull in works of obedience.

So secondly, The other part of the Text [*not by Faith onely*] is to be understood of the bare profession of Faith, which can

can yeild no ſolid comfort to your ſelves or your friends, of your Juſtification; not by Faith onely, that is, not by the Faith which is alone, and ſo a dead Faith is not the true juſtifying Faith; and the uſe of all this is to diſcover the vaine preſumption of *Soliſidians*, and that Chriſtians may be found in the faith.

To conclude, this Propoſition is true, *Man is juſtified onely by faith in Chriſt Jeſus*, that is S. *Pauls* propoſition, and St. *James* never denied it: And this Propoſition is true, *Man is not juſtified by Faith, which is alone*, and this is it which St. *James* affirms, and St. *Paul* never denied it, ver. 17. *Even ſo Faith, if it hath not works, is dead, being alone.* It does not follow then, in S. *James* his opinion, that a man is juſtified both by works and by faith, becauſe he ſtands for a faith, that worketh by love: we preſſe obedience of Faith, yet deny the concurrence of Obedience with Faith, to make us juſt before God. And this meaning is pointed out to us, ver 14. where the Apoſtle ſpeaks of the *having of faith with works*, but not of juſtifying by works with faith. Thus I have, at length, diſpatched the Anſwer to that grand Argument taken out of St. *James*. The ſecond is like it, caſt in the ſame Mould, taken out of St. *Paul*, and therefore it will receive the ſame Anſwer. It is thus formed;

2. Argument out of Rom 4: 18, 22.

He that affirmes *Abraham* to be juſtified by that faith, which however it was tried, did anſwer God in actions of faith, doth not exclude actions of faith from faith, or the condition of our Juſtification, but abſolutely requires them as the onely things by which (as by a condition) the man is juſtified: But St. *Paul* affirmes *Abraham* to be juſtified by that faith, which however it was tried, did anſwer God in actions of Faith; therefore S. *Paul* does not exclude faithful actions from faith, or the condition of our juſtification, but abſolutely require them, &c.

Anſw. I diſtinguiſh and deny the Major. He that affirms *Abraham* to be juſtified by that faith, which being tried, did anſwer God in actions of Faith, doth not exclude actions of faith (that is) from faith it ſelf, or from the Nature of faith, yet he doth exclude them from the Office of faith, and from fellow-

fellowſhip in juſtifying (as hath been often ſaid:) Faith alone juſtifies us relatively, as poſſeſſing us of the Object Chriſt Jeſus: but faith with all its Actions, and Habits, and Conſtellation of Graces, conſidered as a condition or work, cannot juſtifie a man before God.

As for the Minor, it is endeavoured to be proved by two places of Scripture, *Rom.* 4 18,20,22. *who againſt Hope believed in Hope*, &c. And *therefore it was imputed to him for Righteouſneſſe*: for all which acts of faith he was juſtified, compared with *Heb.* 11.8,9, 10. *By faith Abraham, when he was called to go out into a place, which he ſhould after receive for an inheritance obeyed*, &c. Theſe are Acts of faith, in all kinds of triall, by which he was, and without which he ſhould not be juſtified. Object.

It is confeſſed, that *Abraham* was juſtified by ſuch a faith, as did anſwer God in all Trialls, but not in vertue of thoſe Trials: Theſe were Acts of faith; but we deny, that for them *Abraham* was juſtified; neither does any thing in the Text countenance ſuch an Aſſertion. *Anſw.* Not the Office of Faith.

For, firſt, *Abraham* was juſtified, *Gen.* 15 6. before any of thoſe Acts mentioned, *Rom.* 4.18,20. were performed, which follow after in *Gen.* 17.16,17. and do peculiarly reſpect the birth of *Iſaac*.

Secondly, And whereas the word (*therefore it was imputed*, &c.) may ſeem to imply ſome excellency and vertue in the very act of his faith, wherefore it was imputed for righteouſneſſe: I demand whether it were imputed in reſpect that he believed, or in reſpect that he believ'd in this full meaſure? if in reſpect of his meaſure, then it will follow, that onely ſuch a meaſure of Faith ſufficeth to Juſtification, which would exclude the Apoſtles, and many thouſands of true Believers from Juſtification; and I think none dare affirme it. But if faith ſimply in what meaſure ſoever, then it affords us this comfortable Doctrine, (namely) that we putting our truſt in God for righteouſneſſe, (giving credit to the truth of his Promiſe) of bleſſedneſſe in the promiſed Seed, for this was the ſubſtance of *Abrahams* faith, I ſhall have a Seed, in whom all Nations, and my ſelf alſo, ſhall be bleſſed; for Gen. 22. 18.

God at that time preached the Goſpel to *Abraham*, Gal. 3. 8. are accepted and bleſſed in that beloved one. And leſt any ſhould ſay, What is this to us? The Apoſtle tells us, v. 23. 24. that *it was not written for his ſake alone*, as matter of his glory and priviledge, *but for us alſo*, for our profit and comfort, *to whom it ſhall be imputed*; yea, if we believe ſuch ſtrange promiſes; Nay, but *if we believe on him that raiſed up Jeſus from the dead, who died for our Sins, and roſe again for our Juſtification*: This is the proper and only ſubject of faith juſtifying, and this it which is imputed to us for righteouſneſſe. As for that place *Hebr.* cap. 11. 8, 9. he ſpeaks of the obedience of faith, what it will make a Chriſtian do, not of Juſtification.

Thus I have finiſhed the third part of my Concluſion (namely) faithful Actions are not the onely things by which a man is juſtified: Firſt, not as Cauſes. Secondly, not as our Evangelicall Righteouſneſſe. Thirdly, not as meanes of applying Chriſts Righteouſneſſe. Fourthly, nor as conditions properly: where is ſhewed, what we hold, and what we deny touching conditions and qualifications, particularly two Queſtions are reſolved. Firſt, Whether the addition of the word [*as by a Condition*] be a fit *ſalvo* for thoſe words [*the onely things by which*, &c.] Secondly, Whether they be indeed an Antecedent condition to Juſtification? Denied. The firſt Reaſon is from the nature of the Covenant of Grace: The ſecond Reaſon is, becauſe they are Gifts and Promiſes of the New Covenant. The third Reaſon is from the nature of Faith and Repentance. The fourth Reaſon is from the order of Faith and Works, with an Anſwer to two grand Arguments, one out of St. *James*, the other out of St. *Paul*, for the concurrence of faithfull Actions, with Faith to our Juſtification.

Uſe. From the Doctrine laid down I reject as erroneous, the Syn. *Dort*, &c. opinion of thoſe, who Teach. Firſt, *Fidem non eſſe Donum morte Chriſti partum nec novi fœderis promiſſum, ſed ejus conditionem, quæ libere ab homine ex ſe præſtetur*, that is, that Faith is not a Gift purchaſed by Chriſts Death, nor a Promiſe of the new Covenant, but a condition which we muſt bring

bring on our parts. Secondly, that God choſe *Actum fidei loco impletionis totius legis*, the Act of Faith inſtead of the legall Righteouſneſſe. Thirdly, that without the addition of Workes, any other Act, or Part, or Notion of Faith, would be unſufficient to Juſtification, and that it is the conſummation of Faith by Charity, and good Works, that God accepteth in Chriſt to Juſtification; Fourthly, of them that Teach, that Faith is not an Inſtrument, but onely a condition of Juſtification, and ſo hath no other Room in our Juſtification, than Charity, or other Vertues; all which are a part of that Condition, without which, pardon ſhall not belong to me. Fifthly, that think that we are juſtified by Obedience, as truly as we are by Faith; ſo making Obedience the Condition of the covenant of Juſtification. Sixthly, that Faith receives the Pardon, but doth not thereby juſtifie: To receive Forgiveneſſe is an Act of Faith, but it does not juſtifie by ſo doing.

Pract. Cat. Edit. p. 41. 42.

The End.

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